The ROSICRUCIAN MAGAZINE

Rays From The Rose Cross



FEATURES

• • •

Let There Be Peace

Harvesters

Destiny and the Twelfth House

Dietetic Problems

• • •

FEBRUARY

1946

20c a Copy

$2 a Year



THE MYSTERY OF THE SACRAMENTS

occultly explained by a trained seer and initiate of the Rosicrucian Order. "The sacraments have to do with the transmission of the seed atoms, which form the nuclei of our various bodies," wrote Max Heindel, and he proceeded to develop this statement by setting forth the occult truths underlying these religious rites:

THE SACRAMENT OF COMMUNION
THE SACRAMENT OF BAPTISM
THE SACRAMENT OF MARRIAGE

∞

Gleanings of a Mystic

BY

Max Heindel

Trained clairvoyant and investigator in the spiritual worlds

∞

196 Pages Cloth Bound $1.50 Prepaid

THE ROSICRUCIAN FELLOWSHIP

OCEANSIDE, CALIFORNIA, U.S.A.

The

ROSICRUCIAN

MAGAZINE

Rays from the Rose Cross

ESTABLISHED BY MAX HEINDEL
June 1913
MRS. MAX HEINDEL, *Editor*

February 1946

VOLUME 38 NO. 2.

Contents

The World of Tone (poem) Norma Lee Catlin 50
THE CURRENT OUTLOOK—
Let There Be Peace Kittie S. Cowen 51
THE MYSTIC LIGHT—
Harvesters (Part One) Faith Allen 54
The Influence of Music Alice Mary Mackinlay 57
Effective Prayer H. W. Stevens 60
The Story of a Refugee (Conclusion) Fritz Mueller-Sorau 64
MAX HEINDEL'S PAGE—
Christian Mystic Initiation (Seventh Installment) 69
A Rosicrucian Catechism 71
WESTERN WISDOM BIBLE STUDY 72
ASTROLOGY DEPARTMENT—
Destiny and the Twelfth House (Part One) Edward Adams 73
The Children of Aquarius 1946 76
Reading for a Subscriber's Child: Dorsett D. S. 78
Vocational Training Advice 79
MONTHLY NEWS INTERPRETED—
Boy Prodigy, 5, Reads, Types, and Memorizes 80
Now the Death Ray 81
Liquor and Womanhood 81
READERS' QUESTIONS—
Tone and Color in the Heaven Worlds 82
Significance of the Color Red 82
Embalming 83
Proportion of Virgin Spirits Incarnated 83
NUTRITION AND HEALTH—
Dietetic Problems Lillian R. Carque, Sc.D. 84
HEALING—
Inviting Health 87
Patients' Letters—Healing Dates 87
CHILDREN'S DEPARTMENT—
Little Oliver Earthworm (Chapter 2) Mrs. Eugene T. McCoy 89
MT. ECCLESIA NEWS 92
CENTER ACTIVITIES 93

Subscription in the United States, $2.00 a year. All other countries, $2.25. *Special Rate*: 2 years in United States, $3.50; other countries $4.00 U. S. money or equivalent. Single copies 20c. Back numbers 25c. Entered at the Post Office at Oceanside, California, as Second Class matter under the act of August 24th, 1912. Accepted for mailing at special rate postage provided for in Section 1103, Act of Congress of October 3rd, 1917, authorized on July 8th, 1918. Writers of published articles are alone responsible for statements made therein.

Issued on the 5th of each month. *Change of Address* must reach us by the 1st of month preceding any issue. Address ALL correspondence and make ALL remittances payable to The Rosicrucian Fellowship.

PRINTED BY

The Rosicrucian Fellowship

OCEANSIDE, CALIFORNIA, U.S.A.



WORLD OF TONE

Somewhere out beyond the sky,
Past the realm of common man,
Farther than our dreams can fly,
Where lies the Earth's celestial plan,

The Soul may one day find its home
In music echoed from the spheres,
And through the universe may roam
In splendor from unnumbered years

Of building substance out of dreams,
And molding right where once was wrong.
I catch a glimpse of God it seems,
Whene'er I hear a lovely song.

—Norma Lee Catlin.



The Current Outlook

FROM THE ROSICRUCIAN VIEWPOINT

Let There Be Peace

By KITTIE S. COWEN

THIS world of ours is composed of many millions of people who, en masse, have made it exactly what it is today, whether we like to believe it or not. This being true, just why do we have immorality, crime, bloodshed, and wars?

One has only to look about him to discover quite readily the cause of it all. On every side we find drinking, gambling, lawlessness, immorality, selfishness, shamelessness, fraud, deceit, and general recklessness among the people; all of which is conducive to the above mentioned conditions. Freedom has been used as an excuse for license; audacity passes for courage; dishonesty masquerades as shrewd business; prevarication as cleverness; and drunkenness, unleashed emotions, suggestiveness, in words, songs, and actions, are forms of entertainment and amusement; and many men and women flaunt indelicate practices along almost every line of activity that their fancy directs, and the masses—first shocked—soon condone and a little later emulate.

Unless the leaders of thought wake up to the present danger, face about, and begin a constructive educational campaign against wickedness, in both high and low places, destruction—possibly in the form of another World War (which is already being suggested by the unwise) will materialize with such devastating force that the world, as we know it today, will become all but depopulated.

A dark picture? Yes. Therefore it is evident that something must be done, and that right speedily. Having discovered the cause of it all; it behooves us now to begin a systematic search for the remedy. First let us enumerate the various activities in which mankind is engaged at present, for therein is concealed the answer to our problem.

Man earns his living principally by tilling the soil, mining, manufacturing of all kinds, trade (including both buying and selling), teaching in its many various phases, conducting governmental affairs in all their numerous ramifications, both domestic and foreign, managing all sorts of institutions, carrying on various professional kinds of work, and establishing and maintaining the home.

Man's preparation for carrying on these various activities is acquired chiefly through home training, educational instruction including that received in religious institutions, through information found in books, magazines, the press, moving pictures, the radio, music, physical recreation, and personal experiences. The result obtained by

this preparation, that is, the shaping of character, depends on the efficiency of these various educational mediums of enlightenment. It is therefore well to examine each in turn:

Home training: Every child brought into the world has the right to moral, God-fearing parents—both father and mother. None others are qualified to rear children and direct their development. What is the condition of the average home today? Here is a subject worthy of much thought and serious consideration.

Educational instruction: Are the greater number of our present day teachers models worthy of emulation? Every child, to a certain extent, becomes a part of every teacher who instructs him. Next to the parents, there is no greater influence exerted in the molding of a child's life than that of the teacher.



Religious instruction: Deep within the being of each individual are spiritual powers which, when developed, have much to do with the correct advancement of every human spirit; and sooner or later, these powers must be developed. This work is most easily accomplished through religious training; and those persons who have studied most deeply the nature of God and His various manifestations should be the ones most capable of directing the development of these powers in the growing child and in the adult as well.

Books: One cannot associate with the thoughts of an author long enough to read a book without being influenced to some extent by the ideas expressed, be they either good or evil. It is an appalling fact that many of the "best sellers" of today are not worthy of being placed on any bookshelf, as they exploit characters that are totally unfit for association; when present day authors glamorize such individuals and make them leading characters in their books—those books should be labeled "Vicious" and placed out of reach of young formative minds.

Magazines: It is a deplorable fact that many of our supposedly best magazines are printing stories that little more than a decade ago would not have been admitted in the family circle—stories that introduce drinking, cigarette smoking, and conversations between young men and women which at times are most indelicate—but supposed to pass for wit and humor. And some of our educational magazines devote whole pages to gangster exploits, the private lives of immoral men and women, and many times pictures of these people are exhibited with attractive captions underneath them.

The press: Newspapers, too, are following many of the same tactics as those used by various magazines, often devoting a whole column of space to the clever activities of some notorious thief or murderer while down in an obscure corner of a page brief mention is made of some im-

portant invention or discovery which is likely to revolutionize the living conditions of thousands of people.

The moving picture, is probably the most dangerous form of entertainment at the present time, for the reason that it is the most universally patronized by people of all ages. Many moving pictures introduce scenes which glorify coarseness, sharp practices, gambling in luxurious surroundings, and most questionable moral conduct of many varieties. One has only to observe the reaction of hosts of children who attend these shows to see what the majority of the wild western pictures are doing to them. Their vivid, impressionable imaginations become excited to the highest degree; and right in the midst of some intense scene they often begin to imitate the villian with great accuracy.

The radio: These programs for the most part are advertisements for various kinds of cigarettes, and even different brands of wine during which cheap entertainment interspersed with inane songs are drawled out by voices without one pleasing tone. Truly, one wonders how sponsors dare offer the public such inane forms of entertainment.

Music: Again one is astonished that the public accepts without protest, hour after hour such a conglomeration of discordant sounds—a throw back to the hideous noises produced and enjoyed by the most primitive savages belonging to the Carboniferous Age of the Paleozoic Time. It seems to be only the occasional program that gives us selections from the Masters whose compositions are composed of those soul-stirring strains which lift up one's whole being into the very realms of the sublime.

The Remedy: Note this fact—there is no cause for another World War. Only thinking "World War" can bring about such a calamity. It is a truth beyond disputation that conditions in the world today have been brought about by destructive thinking; and these very conditions can be changed by means of constructive thought put into action. However, first of all, we must face circumstances as they are, whether we like them or not; and then we must systematically, by means of an intensive educational campaign, begin to replace evil with good wherever it is found; and furthermore, this good must be made attractive.

So intense must we make this thought campaign that it will sweep all things before it. The people must be made to understand that truly we are at the close of an old cycle, and that a new one is opening up before us in which many of the hitherto unknown laws of nature will be discovered and their manipulation will be understood—the nature and stupendous possibilities of the atomic bomb being only a forerunner of that which is to come.

Soon we shall learn that a new element is entering the atmosphere which will take the place of oxygen, and we will be taught how to ac-

(*Continued on page* 81)

THE MYSTIC LIGHT

• • •

Harvesters

By Faith Allen

However dark our lot may be, there is light enough on the other side of the cloud . . . to irradiate every darkness of this world; light enough to clear every difficult question, remove every ground of obscurity, conquer every atheistic suspicion . . . to satisfy the mind forever.—*Horace Bushnell.*

(In Two Parts—Part One)

HAVE you ever noticed that you can sometimes seek a solution to a problem for months and apparently get no answer? We are consoled by our teachers who tell us the time element must be considered—God has to deal with human minds slow to receive impressions. We are lulled into a vague sense of security, a feeling that we are doing all right, and yet I believe, in our hearts, we know that if we had caught the trick of it, we could do better. I was talking about that to Beth and Natalie. We had been rather successful in proving the law in a few instances, but lately we had not been doing so well.

Beth, you recall, has a son five years of age. Her husband is in the South Pacific. Beth felt she should go to work to supplement her allotment, so her mother came to take care of Jerry. Ours is a roomy old house, so Beth Jerry, and Mildred (Beth's mother) have been staying here. Mildred is a very practical person, efficient, orderly. Her husband was Granddad's eldest son. We like her, and it seems an ideal setup for everyone.

A few months ago Jerry came down with scarlet fever. He was a pretty sick boy, and his mother was frantic. When I reminded her of the results we had experienced by declaring that good would come out of every occurrence, every adverse condition, Beth stared at me for a moment as if in a daze, and said,

"But, Jacqueline, I don't see how good *could* come out of my boy's illness!"

Beth is a tender, solicitous mother, and has always rather overwhelmed Jerry with sympathy for every bump he has had. Babies seen such fragile things. Mildred would not say much, nor exclaim over an incident, but if Jerry fell she would from habit pick him up and start rocking and crooning. Jerry, of course, loved it. I had a feeling that they were pursuing a wrong course, but how could I say so? After all I am only Beth's aunt and have my own business to attend to. I contented myself with atttempting to keep my own thoughts clear, hoping the

others would join my efforts eventually.

Someway Jerry did not mend as fast as he should. He remained listless and pale, and for no apparent reason would fall, and wait for someone to pick him up. At first we thought he was too weak to get up, or not able to co-ordinate his muscles, but the doctor assured us we were wrong. The child was all right, perfectly normal, just slow to recover. I busied myself with my own mental attitudes, determined to "treat" Jerry as I would any patient who came to me for help. I had begun in a way to help my friends and my friend's friends. Each day I retired to my room and "held the thought" for Jerry—or rather for myself, that I might behold the Principle of Health underlying all the negative appearances. I can't say I saw much improvement, but neither did I see increasing weakness.

I was talking, one day, with Natalie about little Jerry, and Natalie remarked that Beth was frightened—just plain frightened.

"Jacqueline," said Natalie, "Beth is certain Jerry is developing tuberculosis, and that the doctor will not tell her. She watches for fever and every symptom she can think of. I declare Beth is so frightened she is not doing her work well at the office."

So! That was the trouble! Not just anxiety, but soul-gripping fear. Well, here was something to work on! I recalled that one great teacher had said that a parent's fear was a vital point, and one must first quiet that fear before one could reach the child. Having come to that decision I determined that something must be done as well as thought. I had perfected a plan of activity when I received a telegram demanding my presence in another city for a time. While there I would consult a psychiatrist concerning Jerry and about one of my own problems, too. I packed my trunk, and placed the entire situation in the care of the Father. Good would come of it, I declared, and I would learn more regarding God's laws by just resting the case with Him.

As the weeks sped on I was engrossed in my business and consultations, and received few letters from home. Those I did receive were brief indeed. Natalie wrote that everything was as usual, and everyone sent love. No details. Beth said all was quiet and Jerry much the same, Mildred was happy, Granddad well, and with love, goodbye. No one answered my questions specifically—too much engrossed in their own affairs, I presumed.

Finally there came a letter from Mildred. Ted, Beth's husband, was missing! Beth was too miserable to write, and where was all this good I was always talking about? I wrote what I could, knowing well they were none of them in any mood to accept *Truth*. I did write to Natalie and ask her to join me in "seeing" the undercurrent of order, of security, of rightness. She answered that her own understanding was weak, and she was puzzled; but if I said so, she would hang onto the line of thought which had brought us out of difficulty before. Good little sister!

I found it a bit of a drag myself with so little help, though, I concluded, God did not need much help unless it was just our confidence in His ability and willingness. Even my own affairs seemed to be rather tangled, and I was having difficulty in "seeing" clearly. That very condition showed me what was wrong with Beth's attitude. All the other incidents we had conquered were just that—incidents! If we had not conquered it would not have been so very serious, but this was her very *life*. She couldn't see beyond appearances—they were too close.

I set aside a day, finally, to straighten out my thoughts and get through the maze of ignorant conclusions I found claiming my attention about everyone of the persons involved. Involved! There was a hint. I picked up my note book and jotted down that one word "involved." There was a beginning.

That afternoon I cancelled all engagements and, with my writing pad in my bag, rented a car and made for the hills. I would write a letter to Beth and to Mildred and attempt to outline a trend of thought not too difficult for them to follow. Whether they acted upon it or not was their decision. I would have done my work and that was the important thing.

The drive quieted my nerves, and by the time I had found a quiet place overlooking the valley and on to the hills beyond, I was ready to think through. Think? Well, no! Others had done the thinking before me. All I could do was to ponder their thoughts and catch the *feeling* of the fact, and, if possible, relay it to my loved ones. Perhaps if it became clear enough to me, I could kindle a spark in their minds which would set the heart aflame and by thus capturing the imagination divert their attention to *truth*. My heart swelled. I truly believe the work was done at that instant, though it did not manifest until all of us had learned for ourselves



the Law governing the situation.

"Dear Folks," I wrote, "I am looking down from a hillside into a beautiful, fertile valley. The grain is ripe and a farmer is reaping as I watch. The grain grows so thick, and falls in heavy sweeps as the machine severs it from the stem. I have a feeling of satisfaction as it falls—a sense of fulfillment, similar to the way rich velvet drapery, or heavy silken folds affect me. It has occurred to me that this seems to be a time of fulfillment for all of us, too. Do you remember that fine statement of one of the early teachers? 'This is a day of completion. Miracle shall follow miracle, and wonders shall never cease.' I have no doubt of the truth of this statement. Each day some thought we have sent out completes its cycle and returns to us with its increase, to our discomfort or satisfaction, according to the type of thought we created. Miracles of protection do undoubtedly follow, which we never realize, and take for granted, and it is a wonder that in our ignorance we do not utterly degenerate.

"How I marvel at the skill with which God executed His Universe and provided against our ignorance—not wilfulness, so much as lack of knowledge. We have judged everything by appearances and made a tradition of our conclusions, and cluttered up not only the consciousness of ourselves but that of our children as well. Our false beliefs govern our reactions to life, and its episodes, and yet God has provided protection for us by making few things fatal, and giving us a chance to learn the way to stem the tide if we will. The trouble is we unconsciously put our faith in the wrong things. We have a deep emotional faith that disaster will come in one form or another, and it never occurs to us to think otherwise. A teacher was once asked if she really believed that our thought brought disaster to us. 'For instance,' said the student, 'Suppose I fall off a wagon load of hay and break my arm. I have not been thinking of falling off, nor of breaking my leg or arm.'

" 'No,' replied the teacher, 'But you believe an arm can be broken. It is our *belief* that does the harm. It is your belief in drowning that drowns you, it isn't the water that drowns.'

"I grant you this is a difficult statement to grasp, but I do believe there is truth in it. We believe that Jerry can be sick, and he has been sick. We think he is recovering slowly and treat him as an invalid, and he loves it and re-

mains an invalid. Who wouldn't? We are too close, too involved to get a perspective on the circumstances. If we could harden ourselves for Jerry's sake, and let him do more for himself, I am sure his recovery would hasten. As for Ted, let us not lose courage; too many men have been found after reported missing for us to decide that he is gone."

I felt I had said enough for one time; so I closed the letter feeling at peace, and the picture of the lush grain falling under the reaper comforted me for a long time. Fulfillment! That is what *all* of it is, only we want fulfillment to be pleasant and comfortable, and fail to see the guidance which can come to us through discomfort and dismay, which is also fulfillment. We are so blind we drift, just do not know what we are doing. I wonder if Christ Jesus is not still praying, "Father, forgive them. They know not what they do." Only it is you and I who call forth His prayers now.

The world "involved" kept singing itself in my ears all day. No definite thought came beyond what I had written to the girls, but I couldn't get the word out of my mind. Involved! Yes, I know what it means to be involved. I had permitted myself to be too much involved in my husband's life, and had succeeded in annoying him so thoroughly by my solicitous attention that he had failed in business. I was so deeply concerned about every little part of his life that I strangled every bit of his God-given individuality, and when he developed heart trouble, I did not realize that my attitude of always commenting freely upon his mistakes, had brought about the condition. I did not fail to let him know that *I* would not have made those mistakes, that he was not the sturdy oak I had fancied him to be.

I drifted into the habit of being annoyed at many things, and feeling rather abused and superior. It was largely unconscious on my part, until a friend one day commented upon the fact that I seemed tense until I had succeeded in making some sharp remark that would belittle my husband's ability, even if no one heard it but my son. She asked if I realized how much alone Marshall was in the family. I had, she said, unwittingly made my son very critical of his father, and selfishly fed on his loyalty to me. It fed my self-love. Indeed, I had not realized it. I felt I was pretty courteous, and endured much uncomplainingly, but she started me thinking. Of course I was hurt, and a bit resentful, but it is my nature to wish to correct my shortcomings if I recognize them, so I decided to consult the psychiatrist while I was away.

In the course of our conversation the doctor probed pretty deeply into my reactions to very intimate situations, but I had determined to be honest. Sure enough he found *just* what developed the fear and heaviness which had become a part of Marshall's attitude. I was amazed! Just one statement of mine had crushed his Ego! I had been trained to think that man—any man—needed his Ego crushed occasionally, but had he pursued the same course with regard to my faults I would have thought him cruel and impossible.

How I gasped at what I had done. I could see it clearly enough now that it had been scientifically explained to me. Now what could I do! I could go home and take the attitude that this man I had chosen out of all the world, was the sun of my earth. I could be more tolerant, forgiving. I could give up the pleasure of thinking myself always right, and if he spilled milk on the clean floor, I could laugh and say some foolish thing which would make the incident of little import. After all, how important *is* such a happening? Right about face, Jacqueline, cultivate compassion, love, courtesy—that courtesy which sees ahead of time the hurt which might occur. I could see my life's work cut out for me. Undoing

what I had done, restoring respect to that one from whom I had wrested it.

Well, please God, I would do it. That finished the business I had left home to accomplish. I was free to return now and take up the task of righting a serious wrong, of setting Beth straight, giving Jerry a chance, and educating the family in the better—the right way—of thinking. I drew a long breath, and before I had time to become faint-hearted, I telegraphed the folks that I was on my way home.

It was raining when I arrived at the station in my home town. I had expected Marshall to meet me, but was totally unprepared for the whole family, even Granddad and Jerry. After the period of self-revelation I had gone through I felt so humble, so unworthy of all this affection. The greetings were warm and gay. I had written Marshall something of my feelings and had led him to believe that I was chastened indeed, and was determined to overcome any unhappy habits I had developed. His answer was so kind and understanding. How much I had missed in him through my own self-pity. He understood others because of his own shortcomings. Our greeting was quiet, but oh, the depths of comfort I felt in his reassuring glance and warm embrace. Please God, I *would* restore that which I had almost destroyed! Beth was pale, but she was carrying on. Did I want to go out for supper, and then home? Was I dreadfully tired? Did I love Jerry like I used to? And from Granddad a quiet, "You have changed, Child!"

Still his "child." I don't know why I had expected they would be different, aloof or something. I guess I forgot they did not know the problem I had to face and settle. I seemed to myself to be transparent, but to them I was just a beloved member of the family come home again. That word "involved" came to me again. Yes, we are all too much involved in our association and circumstances to be conscious of everything that happens. The daily kindnesses, the unspoken loyalties, the humble deeds, all in a day's work and yet the sum of them so precious.

The next morning I took Beth and Natalie to my room and called to Mildred to join us later. I had a few gifts and as I handed them to each one, I outlined a course of action with regard to Jerry, with Beth's approval, of course. She seemed hardly to be listening. I knew her thoughts were almost altogether centered on Ted now, and Jerry had fallen into second place in the pattern. Perhaps that was good. She had unwittingly excluded Ted to a great extent in her anxiety concerning Jerry. Perhaps I could work more effectively now, and with patience on my part, I might be able to reach her listless thoughts, and stir within her the determination to find that companionship with the Father which never fails



to reinforce our ability to do in time of need.

I was telling them something of my trip, and some of the things I had seen while away, when Mildred came in with Jerry. He was delighted with the fuzzy Panda bear I had bought him at the toy shop, and played happily at our feet as I related to the girls the beauties of my trip to the hills and the valley where the wheat was being cut and garnered into mows. The sun had declined somewhat as I sat watching the reapers cut the swaths of grain. The shadows fell softly in long purple streams upon the field where other crews had cut and cured the grain and

were now gathering it in great heaps to be tossed onto trucks and gathered into barns. A cycle was being completed before my eyes. A cycle which when closed, would make way for another round of planting, sprouting, growing, reaping.

On and on those courses of completion passed before my mind's eye. Why did we concern ourselves with mere incidents in those cycles? The cutting was only a phase of a process designed to bring good to humanity. Our daily lives are phases, incidents leading to other incidents, important, yes, but not the whole story. That was where the feeling of satisfaction should possess us. The underlying *good.* It was present at every stage of the process, imminent. If we wished to, we could call it into dominant activity at any time. We need never despair. Beth looked at me.

"Then, even if Ted were—gone, I could find and utilize that *principle of good* in the 'phase' as you call it?"

"It does sound rather flippant when we consider death as a phase, doesn't it?" I replied. "But, my dear, death is only a part of the whole. It is not a termination, an ending of anything whatsoever. Yes, even that can bring our attention to *good.* But you do not need to contemplate that at this time. Ted is only missing now, we have lovingly committed his fate to God and we will not let our thoughts dwell upon that which is disturbing. Having committed, we will not for one second be discourteous enough to doubt God's ability or willingness."

"Ability! Willingness!" exclaimed Beth. "Then you feel that God is vitally interested in *my* problems, in Jerry's health, in your puzzles? You find Him to be not only Principle but Friend?"

"Beyond doubt, Beth, I find Him to be all things. All things necessary for the completion of my character, of my development. No one need be lonely or confused who has learned to lean on God."

"How, lean?"

"Self-discipline, thought control, a deliberate changing of certain attitudes and reactions, plus a relying on His ability to bring circumstances to a constructive end *when you have turned the tide of thought.*"

At that moment Jerry toppled over, and the Panda rolled away out of his reach. I noticed both Mildred and Beth started to go to him and both settled back in their chairs to let him work it out for himself. None of us had been paying any attention to him for quite a while, which was unusual for our family. He did not cry, he just patiently waited for someone to pick him up. He looked at Panda and then at us. No one stirred. His eyes grew large, a puzzled look crept into their depths, his lower lip pouted, then trembled, and then that patient waiting. It *did* something to your heart.

Mildred was the one who had the brilliant idea. She set Panda upon the floor right where he had fallen, and suggested to Jerry that poor Panda wanted Jerry to carry him to the nursery. Jerry grunted and stirred, but sank back prone again. We all began to console Panda for having a playmate who would not help him—a playmate with beautiful legs and strong arms who could carry him if he would. Jerry listened, absorbed in this new viewpoint of himself. He was on his back and gayly waving his "beautiful" legs in the air, pleased at this new game. He made no effort to get up. Evidently he thought we would tire of the game eventually and perform the customary act of assisting an invalid.

Deliberately, we began talking of things concerning ourselves alone, and had become vitally interested in certain plans when suddenly we noticed Jerry and Panda were making for the door. It had worked! Jerry had forgotten he could not get up by himself,

and in loving service to his toy had found his ability to rise from a fall. It was a breathless moment for all of us as we realized how quickly and easily it had worked. I think it was a real shock to Beth, and her eyes were shining as she turned to me and with a long breath said,

"But, Jack, it was so easy!"

So easy, so simple! I am convinced that all overcoming is just that, once we learn the "trick" of it.

It was late November when I stood at the library window watching the afterglow fade from the sky. The snow had been falling softly all day, and at sunset the clouds had broken and let in the splendor of the heavens. The air was brittle, outlines of bare trees were sharp and clear. The snow creaked as footsteps sounded past the long, French windows. A clear white moon had climbed the sky, flat and cold and bright. The blue of night spread out quietly through the heavens and star by star I caught the vastness of the universe. I smelled the cold, dry air.

I knew I was within the room, and yet I seemed to be a part of that still ecstasy out there. I flowed into that deep moment and felt how rightly ordered is all of life. I *knew* the Presence, imminent, waiting—and I adored. Marshall sat by the fireplace reading. The steady ringing of the door chimes hardly sounded in my ears, the world of Nature still held me. The snow, the cold, the barren trees, the deep clear sky, all pervaded by an alert and loving Presence, waiting and sustaining.

"Jacqueline! Jacqueline!" Mildred's voice. "Where is Beth? A telegram for Beth!"

I turned. Beth stood in the middle of the room frozen, stark terror on her face. Marshall, half risen from his chair, sank back, his hand upon his heart, his face twisted by pain. Mildred, holding the telegram toward Beth, was looking for me to speak some word to break the spell upon us. Telegram? Beth, Ted. Yes, Ted.

"Beth!" I snapped. "Take that message. Stop acting like a self-centered child! You have to read it sometime. *Good* is in it."

Like a mechanical doll Beth took the envelope, unfolded the slip, glanced at the printed words and sank to the floor. "*Good is in it.*" Yes, but it was many a long moon before we could give that "good" a name. We were harvesters indeed. Yes, and an alert and loving Presence waited and sustained.

(*To be concluded*)

Effective Prayer

By H. W. STEVENS

THE aspirant to spiritual development is often disappointed with the meager results produced by his prayer. He is usually very clearly conscious that he does not possess the secret of really effectual communion with deity. It is not that he is lacking in earnestness and a keen desire to reap the full benefit of his supplication. True, the mood is often lacking that would make contact with the Divine Being both easy and profitable, but even when the mental faculties have been keyed to the proper conditions the worshiper is only too conscious that something is amiss with his method of approach.

At the outset it should be borne in

mind that constructive prayer has a scientific basis. It is a mistake to imagine that earnestness of purpose and persistence of effort will, alone, effect the desired end. True, an outpouring of supplication will sometimes produce a measure of success. An isolated, intense desire projected into the ether will, on occasions, transcend the proper effective approach and bring results, proving the exception to the rule, but for dependable and sustained response the scientific method of prayer must be realized and fully understood.

How, then, can the earnest seeker acquire this ability to contact the Source of all life, with the full knowledge that he is conforming with the scientific law governing prayer? He should, in the first place, realize his *extremely intimate relationship* with the Source of all being, and, following closely this line of thought, he must be conscious of the *nearness of God.* When these ideas have been fully grasped he will talk to his Heavenly Father as to a friend and counsellor, face to face, as it were. "In Him we live and move and have our being."

Concentration, profound, undeviating, is another essential requirement. Wavering, desultory, half-hearted thought, in the very nature of things, cannot be expected to accomplish any result. It cannot sufficiently impress the ether with its purpose.

Singleness of Aim, the direction of the mind upon one desire at a time, may reasonably be trusted to produce the most satisfactory results. As a rule, there is usually one overpowering desire which we long to have fulfilled, so that this rule should be easy to follow.

Intensity of Emotion deserves to be stressed here, as a most essential element in the equipment of those who lift their hearts in prayer. We should be filled with a glowing, expansive enthusiasm, a spiritual consciousness.

Unselfish Ends should characterize all our prayers and they should include naturally, as it were, the needs of humanity in general. If, for instance, we are praying for complete bodily health, our petitions should embrace the needs and suffering of others. This altruistic outlook will certainly conform to the intrinsically spiritual nature of our reverent prayers; and will, moreover, *accustom* us to foster this regard in all our human relationships as we pass through life.

Faith is of supreme importance, a sure conviction that we will receive that for which we ask. And this implies a positive, confident, buoyant mind filled with praise and thanksgiving.

When these various conditions have been observed, we are in a position to obtain the utmost from prayer. These are extremely important facts which should be etched into the consciousness



indelibly. They represent the key that will assuredly open the portals to the spiritual kingdom. Once these basic truths are fully acknowledged and appreciated the aspirant may take heart of grace and enter upon his devotions with fervor and real joy. He will be in possession of the principal essentials that will unlock this source of inestimable spiritual treasure.

Down through the centuries it has been the deplorable custom for Christians to imagine the Supreme Being as occupying some place or sphere remotely distant from themselves. They have held to the idea that they must project their spiritual thoughts and emotional outpourings over a more or less distant expanse of space before contact could be effected. At least this has been true of countless worshipers whose intentions have been eminently commendable. The mystics and the

comparatively few enlightened souls have, of course, followed the true path unerringly.

During these later days of man's progress, the study of the mind has occupied an extremely important position in the evolution of human thought. Psychology has attained a status that commands respect everywhere. As the years pass, the long-existing conflict between science and religion tends to resolve itself automatically with the increase of fuller knowledge and understanding. A religious science, and a scientific religion, are now terms commonly used to express the more enlightened thought upon this subject.

This scientific approach to prayer is therefore in harmony with this forward-looking attitude. System and exact order are known to characterize all the movements of the planets and every phase of this wonder-evoking universe. The mysterious nature of the ether introduces us to an invisible realm that has provided us with many of the marvelous inventions which constantly minister to the needs of civilized man.

Let us now consider the modus operandi by which we proceed. We are to realize that the Divine Being who receives our devotions is actually as close as the very air we breathe. The Holy Father is Spirit and, as such, permeates all space, all animate and inanimate forms. We are His offspring and, therefore, spiritually united with Him. We must do our part in this divine relationship, intuitively aware of our obligations, especially from the spiritual standpoint.

When commencing our prayer in a reverent attitude we lift our hearts in adoration and thanksgiving to this holy, ineffable Being. We have entered our inner chamber and direct our thoughts to the Creator.

The more we can ensoul our thoughts with intensity and power, the greater will be our reward. This up-rushing, enthusiastic yearning for union with the Divine Presence will set all the atoms of our body tingling and vibrating with an added power. It is as though a high-powered battery were discharging into our nerves and cells an electric essence quickening and vivifying them into intense responsiveness. The mind is keyed up to a high state of expectancy and realization of all that the Loving Father can and will accomplish in our behalf. We then ask for what we desire, not necessarily vocally, in whatever way seems suitable to us. There is no need to make "vain repetitions" as the Bible calls them, nor to implore desperately in a begging spirit. Our inner consciousness should be impressed with the conviction of a sure answer and therefore we should dispense with oft repeated requests. The Divine Presence is conscious of our every need and will respond without the necessity for multiple repetition.

As, day by day, we persist unflaggingly in this exercise of earnest, concentrated prayer we assuredly will be conscious of steady progress. We will make great strides along the "path."

It is not to be supposed, however, that the complete efficiency of prayer can be attained without struggle and probably some disappointment. The human mind is noticeably laggardly in undertakings of what it might regard to be of a somewhat indefinite, intangible character. We should foster our faith in the promises held out so certainly and gloriously in the Bible. These should afford a stimulation and incentive to one who may be wavering between doubt and desire. "And all things whatsoever ye shall ask in prayer, believing, ye shall receive." Matt. 21:22.

We may have set-backs that will damper our ardor and perhaps tempt us to relax our efforts, but we should not lose heart. If our prayers are not answered quickly we should still cling to our faith, knowing that the time has not yet arrived for their accomplishment.

An excellent plan is to school the mind to a realization that we are *constantly* bathed in the life and light of Divine Spirit. We are actually and unequivocally a part of God, possessing divine attributes. "Know ye not that ye are a temple of God and that the Spirit of God dwelleth in you?"

What a wonderful thought! What a glorious outlook we should have! What more need we than this consolation to sustain us in all our trials and disappointments?

If our prayers have as their objective abounding health, we must hold to the idea of a perfect condition of body. As there can be nothing imperfect in spirit, and as we are of spirit substance ourselves, it would certainly appear that a healthy body should be brought into manifestation by means of earnest, consistent supplication. In point of fact, disease of varying degrees of intensity has yielded times without number to earnest solicitation through prayer. If the individual is suffering from the ravages of a very serious malady, he is not to give up hope. He should strive confidently to believe that his hopes have already been fulfilled. Carry this



thought with undeviating fidelity through every conscious moment. Eradicate every idea of negation, frustration, and failure. And when he approaches the Deity in prayer, let his mind be filled with perfect confidence, poise, and the fullest expectancy that his cherished desire will surely be accomplished.

If we concentrate all our faculties to this end we shall have cooperated with the spiritual law of being. The answer to our prayers, though perhaps delayed, will be in accordance with Divine Will.

Another factor must intervene here. If our past karma is of such a nature that it conflicts radically with the objective for which we are striving, resignation is the only alternative. We alone are responsible for the condition of our several vehicles. If we have abused them drastically or unalterably by excess and misuse, in one direction or another, we must accept the inevitable consequences. It lies at the discretion of a spiritual tribunal as to what the verdict will be. "Not as I will but as thou wilt."

Persistent, enthusiastic prayer will mightily assist us in every department of our life. It will bring, in good measure, benefit after benefit that previously had been seemingly quite beyond our reach. Our character will undergo, very often, a surprising metamorphosis, enabling us to accomplish far more, both for ourselves and others. The emotion of love will be enthroned in our consciousness as of paramount importance and will find wide channels for expression. And as this emotion has been idealized and glorified throughout the ages, and impressed with heavenly benediction by Christ Himself, it can easily be understood that its expression will conduce to our further spiritual progress. It may even be that we will gradually grasp the importance and significance of truly altruistic love, the higher octave of the purely venusian emotion, and thus proceed still farther along the "path."

In course of time we will have become highly efficient channels through which the higher powers may manifest greater and multifarious "good works."

Eventually our finer, etheric vehicle will glow and scintillate with divine radiance. Then we shall have donned the celestial robe, the glorious "wedding garment," insignia and token of our far advancement along the evolutionary road.

The Story of a Refugee

By Fritz Mueller-Sorau

(Conclusion)

"THE invitation to visit Mary Frank was the beginning of a real friendship, as pure as that between a mother and son, and so rare that many may not believe in it. Mrs. Frank had an unusual understanding of me, often divining my hidden thoughts; and she led me slowly, almost imperceptibly, into a realm I had regarded till now only as imaginary. She read comparatively little, but nature appeared to be an open book to her, and everywhere she found similies that seemed to unveil to her the realities of an inner life. She did not talk very much, but when she did, rather deliberately, she seemed to be weighing every word. Her children, a boy and a girl, twins, just of school age, obeyed her implicitly.

How deeply she had pierced into the essentials of life I discovered one evening a few months later. I shall never forget it for it became one of the turning points in my life. The previous day Mrs. Mary had asked me to visit her the next evening whatever might happen or—as she hesitatingly added—'whatever mail you may receive.' Naturally, I was burning with curiosity, and urged her to explain, but she kept silent.

"Never were the morning hours at school so long. The hands of my wrist watch didn't seem to move at all. But at last it was twelve o'clock. I almost ran home to see what the mail man had brought me. But what a disappointment! Nothing was there for me. Of course, on the other hand, I was glad and felt relieved that probably a misfortune had passed me by, although I didn't know what it was. In the afternoon we still had a few more lessons, and when they were over I went for a swim with a friend of mine. At the pool we met some other friends, and had a good time.

"It was shortly before dinner when at last I got home. I just had time to put my school books in my room, and glance into the mirror to see whether my tie was right. Then I went into the dining room. On my plate lay a letter . . . a Red Cross letter. At once my fears returned, but I suppressed them. Had I not received such letters several times, and why should just this one bring bad news? Resolutely I sat down, took a knife and opened the envelope. It contained two letters I had written to my father. They were unanswered, but attached to them was a short notice from the German Red Cross telling me in laconic language that 'the whereabouts of the recipient of these letters according to the information of the local police cannot be ascertained.' I knew only too well the meaning of it. My father had been deported to Poland, and there no one remained alive long.

"I couldn't eat anything. I went to my room, and lay down on my bed. I didn't weep, but the world appeared to me all at once so cold and strange. I had lost the last link with my old life. Suddenly I remembered Mrs. Mary's words. Did she know? Was there really a knowledge that transcended the perception and cognition of our usual consciousness? I had to be certain! And so I went to Mrs. Mary.

"She received me in her quiet, distinctive way. When I wordlessly held out the letter to her, she gently stroked my head and said in a low tone 'Poor boy.' Then I burst into tears. I cried,

and cried, but she left me to myself till at last I stopped. And then she spoke to me about life and death, about being born and dying, about the secret of immortality, and that it was possible to attain assurance. I listened breathlessly, for here, for the first time in my short life, I found someone who not only believed but who *knew!*

"I had always been a seeker, but wherever I had inquired until now, I discovered only too quickly that no one knew anything for certian, but merely believed. That was not enough for me. I wanted to perceive, to understand, to lay open the cause. Something of the spirit of Dr. Faustus was in me that would not let me rest satisfied with the usual vagueness. I remember once on a birthday—at that time I was perhaps five or six—an uncle gave me an artificial frog which could spring and even croak. For a few days I played with it, then I asked my father why the frog could spring and croak. My father began his explanation with the following words: 'I believe the matter is thus . . .' I was not satisfied with his explanation, and therefore I took the poor animal to pieces the next day. I never forgot this small incident of my childhood, and even today if someone starts a definition with the phrase 'I believe,' I always say to myself 'Aha! a frog theorist again!'

"But Mrs. Mary not only believed, she knew. She gave me certainties. When I asked her somewhat frightened, 'Then you are a spiritualist?' she quietly replied, 'That depends upon the meaning you attach to the word. If you mean by that a person who meets other people in a seance in a darkened room, who is waiting for a revelation by a medium, who can put up with hazy platitudes, who surrenders himself perhaps to some incorporeal being as a feeble-minded tool, then I can say with a clear conscience that truly, *I am not a spiritualist.* However, far be it from me to feel contempt for those spiritualists, for they have fulfilled a need in breaking up materiality. But if you mean by this term, a person who is convinced of the indestructibility of that part of the human being which is defined as Spirit, one who, fully aware of his own Ego, can come into contact with the same thing in other beings, who—please, get me right—can direct his *inner* vision wherever he wishes, and whose limitation is due solely to his own imperfections, then I am *that kind* of a "spiritualist." I know that all I have told you is possible to attain, for I myself have accomplished it. To tell you the truth, it has not been easy; obstacles without number—most originating in my own character—had to be overcome; but the goal has proved to be worth the effort. Everyone who seriously desires, can obtain firsthand knowledge. He doesn't need to depend merely on books nor blind faith. But let us have no more of this today, for I would like to talk over with you something else that is of greater importance for you at this moment!'

"Surprised, I looked at her, and she continued. 'You are now attending the last form of high school. In a few months you will sit for your senior matriculation, and what then? Once you told me your sponsor would take you into his firm, but I know you would rather study medicine. Well, you don't need to blush like a young girl, but what would you say if I could help you to make your dream come true?'

"I had expected anything but such an offer, and I—otherwise never at a loss for an answer—was really for a moment mute as a stockfish. Mrs. Mary didn't wait for my reply, but went on, 'Naturally, you don't need to make up your mind today—think the matter over quietly, and give me your answer next week. This is my proposition: I shall make it possible for you to study on condition that I may adopt you. You may well ask, "Why adopt me? If you wish to do a good deed, is it not suf-

ficient to pay for my study?'' You soon will understand my reasons. Contrary to the common idea nowadays that all education and all training should be ''free and without charge,'' I hold it true only in a certain sense. Whoever, as a grown-up thinking being, is not prepared to make sacrifices for his education, does not deserve it. Life in society is a perpetual interchange—an exchange of thoughts, of words, of deeds, and of things. Whoever merely takes and receives, always becomes poorer. Later in life you will prove the truth of this a thousand times: what we get for nothing hasn't the same value for us as if we had earned it ourselves. But since some of the people are fonder of getting than of giving, the Bible stresses rightly the opposite by saying, ''It is more blessed to give than to receive.''

'' 'To express it differently: there is a moral health, which like physical vigor, depends upon a well regulated balance. If I cram my body with food without caring for the necessary excretion, I shall be very quickly stricken by illness. Moral diseases don't become apparent so suddenly; therefore they change quite easily into a chronic state, and accordingly are more difficult to deal with.

'' 'I know it would worry you to be only the receiving part, if you could not see that you, too, could give something. Through the adoption you become not merely my son, but also the elder brother of my children. And herein is your opportunity to repay me. But what I am telling you now keep to yourself until you can safely talk about it. Will you promise me that?'

''Of course, I pledged my word. And now Mrs. Mary continued: 'It is true the son of David said that ''there is set a time to every purpose under the heaven.'' When we are born, the length of our life is booked in the heavenly ledger. Sometimes we are permitted to catch a glimpse of those entries, and thus I know that I have only a dozen more years before I must leave this world. By then my children will just have finished school, and will have to decide what to do. A few years before, you will have completed your study, and at the moment in question you will have built up a good practice. Then you can help them by advice when I have passed on. I know I am asking a lot of you, and great is the responsibility which will rest on your shoulders. Therefore, I can only repeat what I said previously: Don't act rashly! Take your time! Think over the pros and cons of my offer, and tell me your decision next week. And rest assured: however it may turn out, you are always welcome in this house, either as a friend or as a son!'

''In order to be brief: I accepted Mrs. Mary's offer, and I have never regretted it for a single moment. The years that followed were the best years of my life. After completing high school we moved to Toronto where I entered the medical and philosophical courses of the university. But hand in



hand with this study went a deeper one at the 'University of life.' My mother, for now I call Mrs. Mary rightly by that name, opened up to me the real path; she showed me how to find the 'I' and with its aid the 'You,' and the holiness of life sank deeper and deeper into my consciousness. I felt how my chosen profession was changing more and more to a vocation, and as such I have always regarded it from that time.

''After getting through my course with two degrees, I went for my practical years of interneship to Vancouver, and then an opportunity presented

(*Continued on page* 96)

The Influence of Music

By Alice Mary Mackinlay

ON the subject of music, Plato has said, "Music gives wings to the soul, flight to the imagination; it is the essence of all that is good and beautiful, of which it is the dazzling, passionate, and eternal form."

This royal art existed before the creation of the world; for we are told by the ancient Scriptures that the Universe was built by sound. "In the beginning, was the Word."

What *is* music? Many attempts have been made to define it. It may be said that music is sound, the vibrations of which occur at regular intervals. If, however, the vibrations are irregular, they produce a less pleasing effect called noise.

All sounds are caused by vibrations of various types and have their good or ill effect in the invisible world, as well as the visible. In "The Ritual of the Mystic Star," we find these beautiful lines concerning the nature of sound:

> "Sound is in all things; the tiny atoms as the great stars give their tones to the Divine Harmony.
>
> With rustle of leaves, and the the patter of rain, with crash of thunder and the roar of the surf, Nature weaves a wondrous harmony.
>
> Life is beauty, life is joy, and all creation resounds to the harmony of the Creative Word.
>
> If a man will but harmonize himself, then the Divine Harmony will manifest through him and make all Nature glad."

One of our British composers, Cyril Scott, has written a book in which he speaks of the influence which the music of nations can produce on their people. The masses are influenced indirectly by music, either for good or evil.

The various types of instruments all play their part in influencing the various bodies. For example: brass instruments chiefly affect the physical body. Strings affect the mental and emotionol bodies, while the organ and harp affect the spiritual and mental bodies.

Regarding the music of various nations, Indian music by its use of quarter tones, makes for subtlety; and was considered as spiritualizing to the mind by producing a super-conscious trance or ecstasy, through which union with the Divine was attained.

Egyptian music, on the other hand, chiefly affected the emotional body by means of the third tone. It calmed the feelings and removed gross vibrations. Whereas the Indians experienced spiritual bliss (in their trance state), the Egyptians acquired occult knowledge; the Indians being mystics and the Egyptians, scientists and occultists.

Greek and European music is characterized by the half-tone, which works on the material or physical body, the conquest of matter being the most pronounced feature of European civilization.

It has been definitely ascertained that sound and color are closely allied. The blast of a trumpet is said to produce a flash of scarlet. Blue is seen during a devotional service, and a modern occultist states that the singing of the birds in spring helps to produce the unfolding of the leaves of the trees through their vitalizing vibrations.

Music was said to be used by the ancients in the art of healing, and the writer has seen strange cures performed in India by the use of the mantra which

is a sort of incantation, the spoken sounds of which are considered (and often seem to be) quite efficacious.

Every object and every person has a keynote; and the sum of their vibrations respond to one particular note or chord of the musical scale. It is said that the overthrowing of the walls of Jericho took place through the sounding of the keynote by means of trumpets. This indicates the reason why, when crossing a footbridge soldiers have to break step; otherwise the rhythmic vibrations of their tread might break down the bridge.

There is an occult significance concerning the various faiths of the world, each one being attuned to a certain string of the harp. As the strings are sounded a resonant chord is produced and the Word sounds in its perfection throughout the universe.

When one realizes that sound also produces form, the question becomes even more important. What lurid flashes of color and hideous forms must be produced by the noises in an industrial town, the strife and discord of the slum areas, and the harsh, brazen notes of a jazz band; each flinging out its jagged, irregular vibrations into the surrounding ether.

As soon as this is realized it may be seen how necessary it is to counteract the disorder of strife, war, and suffering by their opposites; especially in postwar conditions we shall need all the harmony and beauty that life can bring, for as one of our great singers said, "The world must sing its way to peace."

Analyzing the various types of music, Cyril Scott said that esoterically speaking the effects of Handel's oratorios are similar to that of a grand Masonic Ceremony—awakening reverence and awe; while Beethoven's mission was to portray in sound every human emotion from the lowest to the highest.

Mendelssohn was the tone-poet of sympathy, tenderness, and fraternal love.

Chopin was the apostle of refinement, his music being of a marked ethereal quality.

Schumann portrayed romance of a particularly simple and childlike type.

Cesar Franck's music was said to possess a healing power with its light and soothing effects.

Both Grieg and Debussey were poets of Nature and the influence of the nature elements may be heard in their wild and graceful melodies. In Grieg's tone-pictures and lyrics one seems to hear the sound of the sea, of the waves crashing against the rocks, and the gloom of the "frozen North" is very clearly felt in his composition, "On the Mountains."

In speech, also, there is a strong musical or non-musical effect. The writer was listening recently to a lecture given by one of our well-known occultists, and quite apart from the great pleasure gained from the subject of the lecture, it was also found that the beauty and resonance of the voice of the speaker gave one an equal feeling of pleasure and harmony. There was a definite musical quality in it, not always present in every lecturer's voice. One felt there was also poise and balance in the individual, and that without the aid of color or actual music, a work of art had been achieved in the form of a lecture.

The Rosicrucian Brothers teach that the "harmony of the spheres" is a true thing, not just a poetic dream. All Nature, they say, is like a piece of music, being produced by melodious combinations of the cross-movement of the holy light playing over the lines of the planets. This is known as the "Lyre of Apollo."

Through the whole universe sound pervades everything. Melody, harmony, and rhythm—each plays its own part in creating a new world. Whether or not it shall be a better world of peace, order, and beauty, where love and Brotherhood reign over all, rests with ourselves and in the power of each to sound his or her own chord perfectly in the endless music of the spheres.

MAX HEINDEL'S MESSAGE



Taken from His Writings

Christian Mystic Initiation

(SEVENTH INSTALLMENT)

SOME of the saints have used fasting and castigation as a means of soul growth, but that is a mistaken method for reasons given in an article on "Fasting for Soul Growth" published in the December 1915 number of *"Rays from the Rose Cross."* The Elder Brothers of humanity who understand the Law and live accordingly use food only at intervals measured by years. The word of God is to them a *"living bread."* So it becomes also to the Christian Mystic, and the Temptation instead of working his downfall has led him to greater heights.

The Transfiguration

We remember that by the mystic processes of the true Spiritual Baptism the aspirant becomes so thoroughly saturated with the Universal Spirit that as a matter of actual fact, feeling, and experience he becomes one with all that lives, moves, and has its being, one with the pulsating divine Life which surges in rhythmic cadence through the least and the greatest alike; and having caught the keynote of the celestial song he is then endued with a power of tremendous magnitude, which he may use either for good or ill.

It should be understood and remembered that though gunpowder and dynamite facilitate farming when used for blowing up tree stumps which would otherwise require a great deal of manual labor to extract, they may also be used for destructive purposes as in the great European war. Spiritual powers also may be used for good or ill depending upon the motive and character of the one who wields them. Therefore, whoever has successfully undergone the rite of Baptism, and thereby acquired spiritual power is forthwith tempted that it may be definitely decided whether he will range himself upon the side of good or evil. At this point he becomes either a future "Parsifal," a "Christ," a "Herod," or a "Klingsor" who fights the Knights of the Holy Grail with all the powers and resources of the Black Brotherhood.

There is a tendency in modern materialistic science to repudiate as fable, worthy of attention only among superstitious servant girls and foolish old women, the ideas commonly believed in as late as the Middle Ages, that such spiritual communities as the Knights of the Grail at one time existed, or that there are such things as the "Black Brothers." Occult societies in the last half century have educated thousands to the fact that the Good Brothers are still in evidence and may be found by those who seek them in the proper way. Now unfortunately the tendency among this class of people is to accept anyone on his unsupported claim as a Master or an Adept.

But even among this class there are few who take the existence of the Black

Brothers seriously, or realize what an enormous amount of damage they are doing in the world, and how they are aided and abetted by the general tendency of humanity to cater to the lusts of the flesh. As the good forces, which are symbolized as the servants of the Holy Grail, live and grow by unselfish service which enhances the luster of the glowing Grail Cup, so the Powers of Evil, known as the Black Grail and represented in the Bible as the court of Herod, feed on pride and sensuality, voluptuousness and passion, embodied in the figure of Salome, who glories in the murder of John the Baptist and the innocents. It was shown in the legend of the Grail as embodied in Wagner's "Parsifal" that when the Knights were denied the inspiration from the Grail Cup, on which they fed and which spurred them on to deeds of greater love and service, their courage flagged and they became inert. Similarly with the Brothers of the Black Grail. Unless they are provided with works of wickedness they will die from starvation. Therefore, they are ever active in the world stirring up strife and inciting others to evil.

Were not this pernicious activity counteracted in a great measure by the Elder Brothers at their midnight services at which they make themselves magnets for all the evil thoughts in the Western World and then by the alchemy of sublime love transmute them to good, a cataclysm of still greater magnitude than the recent World War would have occurred long ago. As it is, the Genius of Evil has been held within bounds in some measure at least. Were humanity not so ready to range itself on the side of evil, success would have been greater. But it is hoped that the spiritual awakening started by the war will result in turning the scale and give the constructive agencies in evolution the upper hand.

It is a wonderful power which is centered in the Christian Mystic at the time of his Baptism by the descent and concentration within him of the Universal Spirit; and when he has refused during the period of temptation to desecrate it for personal profit or power, he must of necessity give it vent in another direction, for he is impelled by an irresistible inner urge which will not allow him to settle down to an inert, inactive life of prayer and meditation. The power of God is upon him to preach the glad tidings to humanity, to help and heal.

We know that a stove which is filled with burning fuel cannot help heating the surrounding atmosphere; neither can the Christian Mystic help radiating the divine compassion which fills his heart to overflowing, nor is he in doubt whom to love or whom to serve or where to find his opportunity. As the stove filled with burning fuel radiates heat to all who are within its sphere of radiation, so the Christian Mystic feels the love of God burning within his heart and is continually radiating it to all with whom he comes in contact. As the heated stove draws to itself by its genial warmth those who are suffering with physical cold, so the warm love rays of the Christian Mystic are as a magnet to all those whose hearts are chilled by the cruelty of the world, by man's inhumanity to man.

If the stove were empty but endowed with the faculty of speech, it might preach forever the gospel of warmth to those who are physically cold, but even the finest oratory would fail to satisfy its audience. When it has been filled with fuel and radiates warmth, there will be no need of preaching. Men will come to it and be satisfied. Similarly a sermon on brotherhood by one who has not laved in the "Fountain of Life" will sound hollow. The true Mystic need not preach. His every act, even his silent presence, is more powerful than all the most deeply thought-out discourses of learned doctors of philosophy.

(*To be continued*)

A ROSICRUCIAN CATECHISM

• • •

Separation of the Sexes

Q. Is not the Ego sexless?

A. Contrary to the generally accepted idea, the Ego is bisexual. Were the Ego sexless, the body would necessarily be sexless also, for the body is but the external symbol of the indwelling spirit.

Q. What bearing do Will and Imagination have on propagation?

A. Both are neecssary to the propagation of bodies. Since the separation of the sexes, however, one of these soul forces remains within each individual and only the part given out is available for propagation. Hence the necessity for the one sexed being who expresses only one kind of soul force, to unite with another who expresses the complementary soul force.

Q. What becomes of the unused soul force in each case?

A. That part of the soul force not used for propagation becomes available for *inner* growth.

Q. Is there any connection between sex and man's adversities?

A. Before man exercised free will he had not known sickness, pain, nor death. All of these resulted from the unwise use of the propagative faculty and its abuse for the gratification of the senses.

Q. What is the sole purpose of the generative force?

A. The sex function is designed solely for the perpetuation of the species and under no circumstances for the gratification of sensual desire.

Q. How does sex manifest on the inner planes?

A. The sex of the Ego does not, of course, express itself as such in the inner worlds. It manifests there as two distinct qualities—Will and Imagination.

Q. How are these related to sex?

A. The Will is the male power and is allied to the Sun forces; Imagination is the female power and is always linked to the Moon forces. This accounts for the imaginative trend of woman and for the special power which the Moon exercises over the female organism.

Q. Would not this necessitate a bisexual physical body?

A. Occult teaching harmonizes with the teaching of modern science that man was bisexual at one time, before he developed one sex at the expense of the other.

Q. What evidence remains to support such teaching?

A. In corroboration of this, it is pointed out that the foetus is bisexual up to a certain point; thereafter one sex predominates, while the other remains in abeyance, so that each person still has the opposite sex organs in a rudimentary form and therefore is really bisexual, as was primitive man.

Q. Approximately, when was man bisexual?

A. Before the earth was separated from the Sun. Then man was hermaphrodite—capable of producing another being from himself without cooperation by another.

Q. What caused the separation into sexes?

A. When the Earth separated from the Sun and shortly afterwards threw off the Moon, the forces from the two luminaries did not find equal expression in all, as formerly. Some bodies became more amenable to the forces from one, and some to those of the other.

(Reference: *Cosmo,* pages 265-888, 347)

WESTERN WISDOM BIBLE STUDY

• • •

The Supper at Bethany



Then Jesus six days before the passover came to Bethany, where Lazarus was which had been dead, whom he raised from the dead.

There they made him a supper; and Martha served: but Lazarus was one of them that sat at the table with him.

Then Mary took a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair; and the house was filled with the odour of the ointment.

Then saith one of his disciples, Judas Iscariot, Simon's son, which would betray him,

Why was not this ointment sold for three hundred pence, and given to the poor?

This he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein.

Then said Jesus, Let her alone: against the day of my burying hath she kept this.

For the poor always ye have with you; but me ye have not always.

—John 12:1-8.

There is much spiritually significant information to be gleaned from a careful study of the above passage in the light of occult wisdom, along with related passages in the seventh and fourteenth chapters of St. Luke's and St. Mark's Gospels, respectively. Variations in the three Gospels concerning some of the details may be ascribed to the fact that each portrays a different path of initiation, that of St. John's being the highest.

It is said that "Bethany" means "a house of figs or dates," and these fruits are often used in mystical language to symbolize generation. Lazarus had received the first of the Great Initiations, which is attained only by complete transmutation of the divine generative power within man. We note, too, that "Lazarus was one of them that sat at the table with him." It is thus evident that it was a very high stage of consciousness in which Christ Jesus met this group of His followers.

Mary was the sister of Lazarus, and was also quite spiritually advanced. Mark and Luke both mention an "alabaster box" which contained the ointment used to anoint the feet of Jesus, and in this we may see a symbol of the radiant purity of the "golden wedding garment," or soul body, which was Mary's. The two higher ethers which form the soul body are attracted only by love and service to others, and we see both these qualities being manifested on this occasion. The hair is a product of the vital body, and its use is an evident allusion to the ethers of the soul body. A highly spiritual person's soul body actually emits a delicate fragrance, and when it is stated that "the house was filled with the odour of the ointment," we have further indication of Mary's high spiritual attainment.

Judas Iscariot, symbol of the lower self, as would be expected, endeavors to prevent the dedication of the higher self to the pathway of the Christ. As the "thief," he ever strives to "steal" the treasure which the aspirant lays up in heaven.

Jesus points out Mary's superior wisdom in living the life which brought her to such a high spiritual stage, admonishing her tempter to "let her alone," and indicates that her understanding was even great enough to foresee His coming death. He also points out that there are many who are not yet ready for such a high spiritual life—"the poor ye have always with you," and then adds, "but me ye have not always"—that is, in a physical body, living on earth as a man among men.

Astrology Department

Destiny and the Twelfth House

By EDWARD ADAMS

> Sometimes an hour of Fate's serenest weather
> Strikes through our changeful sky its coming beams;
> Somewhere above us, in elusive ether,
> Waits the fulfillment of our dearest dreams.
> —*Bayard Taylor.*

PART I

IN the divine science of astrology, the twelfth house is definitely linked with "fate," or the individual destiny. It is the house which, more than any other of the twelve houses of the horoscope, reveals that part of the life's circumstances and activities which constitute "debts" to be liquidated. It is the house which governs confinement in hospitals and prisons, secret enemies and plots, sorrow and self-undoing.

Destiny, in metaphysical terminology, refers to the events, circumstances, and situations which come to an individual as a result of certain actions in past lives, and may be of an extremely fixed, or more pliable nature. That is, the karma may be so definite and inevitable that it cannot be escaped, or it may be a kind which can be averted by spiritual understanding and attitude. Generally speaking, the twelfth house, judged specifically by the sign placed on its cusp, the ruler of that sign, and the planets it contains, indicates a type of "ripe" destiny—karma which will inevitably be manifested in the life.

In reading and judging a horoscope, we must remember that this map of planets arranged at the native's birth according to a certain pattern, is the sum and substance of all his past lives up to date. It is a revelation of the person in character and temperament as unfolded during all past incarnations on the earth, and it indicates the events and circumstances which have molded and will further mold the character. It also reveals the *time* at which the major events of the life will occur.

However, the horoscope does not reveal a man's *will*, nor his individual spiritual status, *exactly*. This we should bear in mind when we look into the sacred precincts of the chart. No astrologer can be certain that a person will eventually sink to the gutter or rise to be a saint. Nor should he wish to predict the ultimate, for it is apparent that our present knowledge of the great Star-Beings guiding our destiny is limited indeed. But we *can* interpret the nature of the spiritual forces that are impelling an individual on in his evolution and predict with considerable accuracy the principal events of the coming years. Max Heindel sums up this point in these words:

"In the final analysis we are arbiters of our destiny, and it is significant that while it is possible to predict for the great majority of mankind with abso-

lute certainty that the prediction will be vindicated, because they drift along the sea of life directed by the current of circumstances, predictions for the striving idealist fail in proportion to his spiritual attainment of will power which rouses him to self-assertion and resistance of wrong."

The twelfth house in the grand circle of the zodiac is one of mystery. It is a "closed house," meaning that its affairs are more or less secret and hidden from the public. It rules limitation, not only of a physical type, but also of a spiritual nature. From it one may experience a definite sense of frustration or of being held down. A denial of self-expression may be felt in one or more departments of life. Natives of Pisces, the natural 12th house sign, often feel this restriction in many ways.

The forces of the signs indicate the duration and the type of destiny to be paid off. The fixed signs (Taurus, Leo, Scorpio, and Aquarius) are the most rigid of all. Payment of past debts of destiny indicated by these signs *must* and *will* be met. We cannot escape the events and circumstances indicated, and the sooner we realize this fact and the nature of the debts and take the *right* action, the sooner will fixed karma be liquidated.

Destiny covered by cardinal signs is of less duration but quicker in effect. Lessons in these signs are easier learned than those of fixed signs.

Common sign destiny is the easiest to balance, but therein lies the danger. Because of the restlessness and changeability of natives of these signs, their two-sided nature with a hesitancy to make up the mind, they seek to evade the issue or to "put off until tomorrow" what could be done today.

How Planets Affect Us

Astrological influence does *not* come from the *physical* planets. It is the *Life of God* diffused through the Rays of the Sun and mingled with the vibrations of the Indwelling Spirits of the planets and of the beings who live upon their surface. These composite vibrations, impinging upon the earth at the moment of a child's birth, stamp its finer vehicles with the pattern of its inherent character, and *Character is Destiny.*

The sign Aries on the twelfth house cusp brings Mars to liberate karma into the life by the native's actions. Aries is the beginning of the Divine Circle, and consequently, if Mars is afflicted, one must be careful that new karma is not created by rashness and impulsive action. The martial force may indicate a general "clearing up" of karmic conditions in the present life. There is likely to be karma connected with pioneering and reforms.

Taurus on the twelfth house cusp brings Venus as the ruler, and possessions and material things are likely to be instrumental in paying off past debts. Money affairs (Taurus is the second house sign) and their handling is important, and may carry a significant meaning to the native's personality.

The sign Gemini placed on the twelfth cusp gives Mercury, the mental planet, as the ruler. There is a mental understanding of one's karma, and a decision can be made as to how it can be worked out. Brothers and sisters as well as neighbors, may be intimately linked up with the native and his life. If Mercury is afflicted relatives can be secret enemies.

Cancer on the twelfth cusp brings rule by the emotional Moon. There is a possibility of the emotions being uncontrolled or extremely upset, denoting a lack of reign over oneself. Home conditions or one of the parents may be the focusing point of a debt to be paid off.

Leo, ruled by the Sun, placed on the cusp of the twelfth house indicates that people in authority, especially men, and one's children are linked with karma. Sorrow through the heart's desire is experienced if the Sun is adversely aspected.

The sign Virgo on the twelfth brings

Mercury as ruler. The ideal of "loving, self-forgetting service to others" thus becomes entwined with destiny. This is aptly demonstrated by those who serve in hospitals and institutions. Health is vitally important to one with this sign here, and he must take especial care of the physical body because illness may result in hospitalization. Mercury points out that good health is prolonged by the right mental attitude.

Libra on the twelfth house again brings the influence of the cohesive and harmonious Venus into affairs of destiny. Partnership is emphasized. Problems involving others, either in business or marriage, will come into the life and have to be "balanced," as the scales of Libra signify.

Partnerships often carry a hidden motive or background, or one may be the silent partner in a partnership. Love possesses a deeper significance to the native with Libra here, and can bring a deeper sorrow, unless one is sufficiently evolved to understand its true meaning and try to live up to its highest concept.

Scorpio posited on the twelfth house gives Mars as its ruler. Again Mars action is emphasized, but here it is more secret than in Aries. All that comes under the rulership of Scorpio has importance in the life. The true keyword for this sign is "regeneration," and according to the twelfth house we reap what we have sown. Thus the destiny becomes involved with the powers of regeneration.

Sagittarius is ruled by the expansive Jupiter, and when on the twelfth house cusp may denote a deep and philosophic understanding of the causes of sorrow and undoing in one's own life, and in the lives of others. Debts of destiny are apt to be paid off in an understanding, cheerful manner.

The sign Capricorn brings the conservative Saturn as ruler. Saturn is one of the most important signatures of the past. Because of his limiting power Saturn's sign brings heavy responsibilities and crosses to bear, but through the carrying of these heavy crosses much soul growth may be made. Pursuing a career, or inordinate ambition not fulfilled, brings sorrow.

Aquarius is ruled by the altruistic Uranus. This twelfth house position places Pisces on the Ascendant generally, making the two spiritual planets, Uranus and Neptune, important in the chart. This may indicate the end of a cycle for the Ego, that he is getting ready to start the zodiacal pathway anew in the next life. Unusual and sudden events come into the life and carry a train of results.

Pisces is ruled by the spiritual Neptune, and the twelfth house is the home place for this sign. Here are many forces for good or evil, all presented in a subtle and mysterious manner. Neptune's aspects are important and can indicate great spiritual progress, or merely confused events in the life with a background of deceit and trickery.

(To be continued)

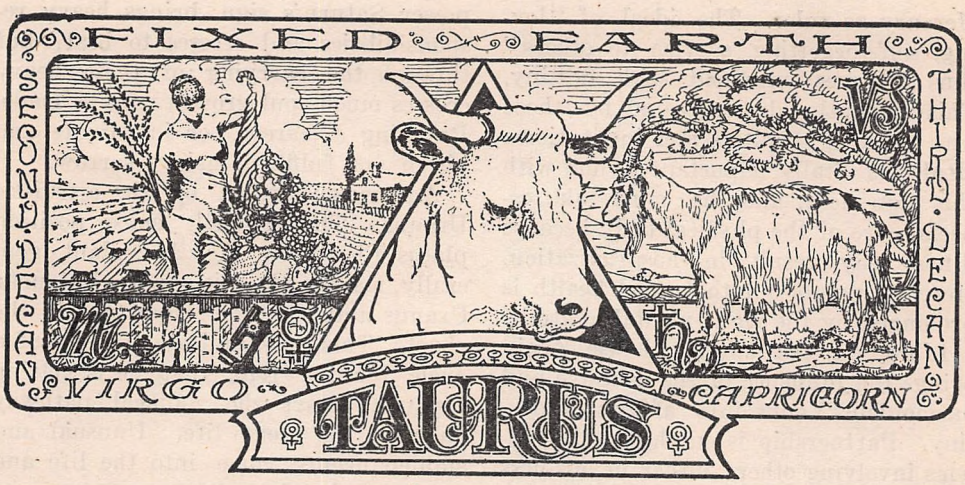
Your Child's Horoscope

THIS IS AN OPPORTUNITY FOR A READING

Each full year's subscription to this magazine, either new or a renewal, entitles the subscriber to a chance for a reading of a child's horoscope in this department. Character and vocational delineations are made for applicants of any age up to 16. The names are drawn by lot each month, those not drawn losing their opportunity. Application for reading should be sent in when the subscription is made or renewed.

Data required are name, sex, birthplace, and year, month and date of birth, also hour and minute as nearly as possible. *If Daylight Saving Time was in effect this should be stated.*

We do not read horoscopes for money and we give astrological readings only in this magazine. We teach, however, the reading of horoscopes in our Correspondence Courses, notice of which appears elsewhere in this issue.



The Children of Aquarius, 1946

Birthdays: January 22—February 19

AQUARIUS, Man pouring water from an urn, symbolizes the dispensation of altruistic and enlightening forces the native of this sign often regards himself as being. The Aquarian usually has an inner source of certainty, an intuitive knowing apart from reason, from which stems an unlimited, creative idealism, and a highly independent and individualistic nature. When he directs his efforts constructively, he may be a great force for good as an inventor, reformer, social worker, or mystic. He is eminently sociable; people, with their human traits, aims, and problems are his chief interest, and friendship satisfies his deepest needs. Although generally quiet and unpretentious, he often has vast emotional and nervous reserves, is capable of flaming zeal and of exerting a magnetic influence. The undeveloped Aquarian, however, seems enslaved by a passion for freedom—a rebel soul, who with more anger and fury than reason, disrupts the beliefs and security of society. Or, when of a more harmless type, he may waste his life and talent in empty talk, in erratic social conduct, in eccentricities, or in ineffective concern with gadgets. However, desire to befriend others and aid them toward better living is rarely lacking. His kindness is real, but casual and offhand; his friendship detached though universal; his affections deep though unsentimental. Because of these and his advanced or unconventional views, he is often misunderstood by his associates.

Unusual aims, lofty ideals and creative talent are among qualities indicated for children born January 21st to February 7th, by the Sun trine Neptune, and/ or trine Uranus (January 24th to February 12th). This powerful configuration can promote uncommon achievement in worldy things, ingenious methods in art or science, leadership as realists with great vision, or ultimate union with the Divine Ideal resulting from service and personal sacrifice. A high-strung, sensitive, and influential nature with spiritual tendencies and advanced views and the best of Aquarian traits should be evident. Those born after February 6th have the benevolent, protective Jupiter trine the Sun, exerting a genial, optimistic, good-natured influence, and indicating intellectual or professional pursuits, a morally sound and productive life. However, due to an opposition of Pluto to

the Sun at the time, some tendency toward resentment, cruelty, or ruthlessness may eventually have to be overcome. The Sun, Venus, and Mercury are in conjunction during the entire solar month. This variable influence may either energize or soothe the nerves, give rigidity or litheness to the mentality. There may be a vigorous, self-opinionated independence, or a highly affectionate, pleasing, easy-going sociability. Venus and Mercury in conjunction may give a youthful charm, good breeding, and a pleasing form of speech or writing to those born after January 29th.

Mercury is square Jupiter January 22nd to February 1st, and trine from February 9th on, confusing or favoring the outlook, beliefs, judgment, and thinking habits, etc. Those having the trine should benefit much from education, travel, writing, religious, or humanitarian activities. While these advantages may not be denied to children having the square, they may come less readily, and there may be need to learn to discriminate carefully, face facts squarely, acquire realistic views, and practice cool, logical thinking. From January 21st, Mercury opposes Mars to the 26th and Saturn to the 29th, inclining toward unfortunate or misguided efforts, ill-temper, disagreeable, egoistic conduct. Reliability, patience, and habits of right thinking should be stressed during the entire life.

Mercury trine Neptune may manifest as insight into motives, inspired thinking, an attraction toward the unknown, or as a strange persuasiveness and occult interests in children born January 29th to February 7th. Mercury also trines Uranus February 1st to 10th, resulting in exceptional abilities due to intuition and clever, inventive thought.

Venus trines Neptune January 23rd to February 4th; an indication of delicacy and inner beauty manifesting mostly at the level of the fine arts, music, esthetic feeling, platonic love, etc. Trining Uranus (January 27th to February 8th), Venus may bring considerable popularity, artistic talent, fascination, and romance. However, these aspects and an oppostion of Pluto to Venus give a tinge of the unconventional and whimsical that can be a threat to happiness.

The generous influence of Jupiter trine Venus may bring a good many social, personal, and worldly blessings, and a genial, warm-hearted disposition which can do much to enhance the success, happiness, and luxury in the lives of those born February 9th to 19th.

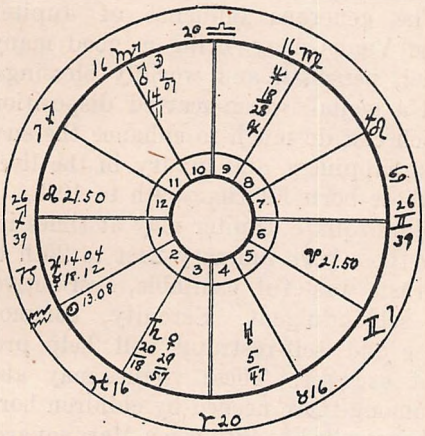
Mars square Jupiter may at times incite those born January 21st to 25th to be rash, wasteful, excitable, over-active, or self-indulgent. Serenity, common sense and self-restraint will help prevent excesses. These virtues may also be among those needed by children born February 3rd to 19th when Mars squares Neptune. The latter may occasionally crave strange, intense experiences, or be subject to deception, disappointment, or bitterness. Sensationalism is not the answer nor can escape be found in drugs, intoxicants, mediumship, or undesirable friendships, all of which should be shunned. Since all these children are under the difficult influence of Mars conjunction Saturn, they may need early training to eradicate harsh, unruly, selfish traits and tendencies to misdirect the energies and personal will.

Jupiter square Saturn (January 21st to February 8th) may mean delays, limitations, negative beliefs, or success won only after much labor or self-denial. A wholesome, unselfish attitude, faith in God and humanity, and full acceptance of life in the light of causation and rebirth will enable these children to triumph over this aspect.

Uranus favorably aspects Neptune and Pluto during the entire solar month, promising tremendous and varied possibilities for the spiritually advanced, and for all, an era of intellectual enlightenment and of ideal social conditions hardly imaginable today.

Reading for a Subscriber's Child

DORSETT D. S.
Born February 2, 1937, 4:20 A.M.
Latitude 41 N. Longitude 84 W.



Here we have an individual with a dual nature which is manifested all through the horoscope. The personality is flexible, as indicated by the common and cardinal signs on the angles. The idealistic sign Sagittarius is on the Ascendant. The Sun and Moon are in fixed signs, which gives a fixed determined character. We find here splendid judgment and reasoning qualities. Then again there is the opposite—temper and impulse. Through this reading we hope to point out the path which will enable this boy to use the constructive side of his nature, without the necessity of learning through his mistakes.

Dorsett likes action, as indicated by Sagittarius on the Ascendant, with Jupiter and Mercury in conjunction in Capricorn in the 1st house, sextile Mars in Scorpio and Saturn in Pisces, and trine Neptune in Virgo. We can readily see the splendid mental proclivities. Mercury is the indicator of the concrete mind, and the other planets show the channel through which it is expressed. Mercury in Capricorn is penetrating, curious, careful, and economical—constantly busy about something. Mercury sextile Mars in Scorpio gives a sharp resourceful mentality, while the sextile to Saturn indicates seriousness and depth of mind, forethought, and profound reasoning ability. The caution and diplomacy of one with such aspects to Mercury brings high success in politics or governmental affairs. The trine of Mercury to Neptune adds an interest in occultism, accentuated by the 9th house position of Neptune.

The position of Mars indicates the source of energy expended in work. Here it is strongly placed in Scorpio and in the 10th house. This gives the capacity to work hard and to accomplish much. There is good executive power, mechanical, and inventive ability. With the Moon also in Scorpio in the 10th house this boy's capabilities in governmental affairs or secret missions and work of a peculiar nature in connection with the regular employment, are increased. There is a fondness for hazardous enterprises, and for investigating things of a mysterious nature. Dorsett may at some time become engaged in investigation along the lines of psychical research. He has practical ability, is firm and set, confident enough to push forward and gain success. He is independent and forceful and will not tolerate imposition, nor be swerved from his purpose, yet he will often sacrifice a great deal through kindness. He will be interested in science and chemistry, but somewhat suspicious. Being able to ferret out secrets, he would make a good detective. Mars sextile to Jupiter gives ingenuity and constructive ability.

The Sun is in Aquarius, the humanitarian sign, which gives an interest in new and advanced ideas and methods, especially in connection with healing, such as naturopathy, electrotherapy, astrotherapy, etc. This position of the Sun also gives an interest in scientific research, and a strong desire for liberty.

VOCATIONAL GUIDANCE ADVICE

THIS PAGE *is a free service for readers—whether subscribers or not. Advice is based on the horoscope; therefore please give us the following information*: Sex, place of birth; year, day of month, and hour; full name. *No readings given except in this Magazine and ONLY FOR PERSONS* 16 *to* 45 *YEARS OF AGE.*—EDITOR.

Detective. Chemist

LARRY A. S.—Born January 5, 1938, 9:15 P.M. Lat. 47 N. Long. 120 W. Here we have the mental scientific signs Gemini and Virgo strongly placed, with their ruler, Mercury, in Capricorn, giving ability as a detective or inspector. Mars in Pisces supports this tendency, and also favors work in public or private institutions, such as warden of a prison, or where one does not come in direct contact with the public but exercises authority in an obscure manner. Mercury in Capricorn indicates a careful, economical, and painstaking person interested in science and chemistry. The Virgo Ascendant accentuates this interest. Newspaper critic, technician, printer, draftsman, and druggist are other vocations indicated.

Teacher. Reporter

PEARL A. C.—Born August 7, 1904, 5:00 A.M. Lat. 37 N. Long. 97 W. Mercury is the predominating planet in this chart, ruling both the Ascendant and Midheaven. It is placed in Virgo in the 1st house, which indicates a scholar, and ability as a linguist. It favors work as a correspondent, editor, or secretary, as well as talent in writing. The ability to teach is outstanding, inasmuch as Saturn rules the 5th house and is trine to the Moon in the 10th. Thoroughness and diplomacy are indicated, and there is an interest in chemistry and dietetics. Mars in Cancer adds to the interest in health subjects, especially along dietetic lines. The Moon in Gemini strengthens the intellect and shows ability as a reporter or translator, and a desire to travel in connection with the occupation.

Research Work. Psychiatrist

MARGARET C. H.—Born October 27, 1899, 7:05 P.M. Lat. 40 N. Long. 74 W. In this chart we have a predominance of planets in the 6th house. Most of these are in the sign Scorpio, the healing sign, and the 6th house is the house of health. Such a configuration gives an outstanding ability to search out mental causes of sickness through psychiatry. There is a strong desire to investigate the secret forces of nature, or anything of a mysterious origin. Psychical research or secret missions connected with governmental affairs are indicated. Work in connection with rapid transit of any kind is also shown by Uranus in Sagittarius. Other favorable occupations: telephone operator, telegrapher, museum curator, or laboratory technician.

Lawyer. CommercialArtist

WILLIAM E. F.—Born January 7, 1925, 5:30 A.M. Lat. 37 S. Long. 175 E. This chart indicates a refined, cultured, and idealistic person. Libra on the Midheaven, with Venus its ruler in Sagittarius trine to Neptune, shows these qualities and strongly favors law, a fondness for the arts, drama, and music. This configuration inclines to charity, benevolence, justice, philanthropy, and all lines leading to harmony and involving the higher attributes of the mind. This may be expressed in various channels and degrees such as commercial art, interior decorating, theatrical work, stage directing, or upholstering. Saturn in Scorpio in the 10th house indicates a self-made man and gives positions involving greater responsibility. The trine to Uranus indicates an ingenious, mechanical mind.

Monthly News Interpreted

• • •

Boy Prodigy, 5, Reads, Types, and Memorizes

Andy Oberta of 14732 Tustin Ave., Sherman Oaks, is not one to get mixed up with in a quiz game.

He can spell "electrodynamometer" and similar six-bit words not only forward, but backward, and can give you the population of every State and most of the cities in the United States.

This walking almanac, incidentally, is 5 years of age.

His parents, Mr. and Mrs. Frank Oberta, recently moved to Southern California from Chicago, where Andy's astonishing precocity first became apparent when he began to read fluently at the age of 3.

Reads 'The Times'

He now reads The Times avidly every morning and declares it to be the only paper he'd have in the house.

Andy yesterday paid a visit to The Times to see how the newspaper was made, demonstrating a typing finesse that put many a seasoned reporter to shame and displaying particular interest in the Associated Press teletypes, one of which was clacking out a correspondent's dispatch from Tokyo.

One of his ambitions is to be a writer. He has already authored several short stories, but at the moment the calling of a locomotive engineer has the greatest lure.

Has Other Interests

He accuses his sister Johanna, 10, of shameless childishness for interest in the comic section to the detriment of her knowledge of world developments. His mother, however, confided that he occasionally dips surreptitiously into Dick Tracy.

Andy knows the Morse code and can name any President by number, or identify the flag of any of the United Nations. He has had no formal schooling and neither of his parents completed high school, but the boy acquires his endless fund of facts by "reading encyclopedia stories."—*The Los Angeles Times.*

In various places in our literature we have repeatedly spoken of a new class of Egos which are now, or are about to be reincarnated on earth: and here is a living example of this new type.

Evidently Andy is an Ego who made rapid advancement in former lives and is now able to bring much of the knowledge thus gained back with him ready, almost, for immediate use. As soon as a number of these advanced Egos are incarnated, we are going to see evolution speeded up at an astonishing rate, and our present educational system will become completely revised.

The primary grade in school will be entirely eliminated, for the reason that there will be no primary degree of intelligence. The remaining grades will be more or less combined, and the higher departments of learning will be completed in an astonishingly short period of time.

Already evolution is being speeded up at a surprising rate; and conformance must be made everywhere in order to keep adjusted to the rapid changes taking place in all departments of life.

The dawn of a new age is already being sensed; and those who are wise will adjust themselves to the changed conditions as rapidly as possible. Otherwise they will find that they have become stragglers in the great evolutionary scheme of development.

Now the Death Ray

TOKYO, Oct. 7 (Sunday) (U.P.)—Gen. Douglas MacArthur, supreme Allied commander, announced today Japanese scientists had perfected a death ray which killed rabbits at about 40 yards but left human beings only dizzy and fatigued for 12 to 24 hours.

American research officers, who discovered the fabled ray, said it killed rabbits who bathed in its light for 10 minutes. The Japs, they said, tried the ray on human beings for brief periods with the result that the human guinea pigs became "dizzy and fatigued."

The effects lasted for from 12 to 24 hours depending upon the length of the bath, they said.—*Selected.*

For more than half a century the world of fiction has been rife with stories of scientific phantasies, such as the Death Ray, and as has so frequently

happened in the past, our fictioneers have proved themselves good prophets; for it is a fact not generally known that the imagination is governed by metaphysical laws as reliable in their functions as the laws of matter known to physical science, and that there is always a method in what seems to be its madness.

Thus the idea of a Death Ray seems old to us now, not to say passé; we are overfamiliar with it from "scientifiction." But it is no longer mere phantasy. It is now objective, physical fact.

The article quoted does not give any details as to the nature of the Death Ray discovered by the Japanese scientists, and they speak of it as having "light." If the *etheric life forces* and their concomitant *death forces* are unleashed by science, a power greater than that of the atomic bomb may be in our hands in another generation; and with it the control of the human life span, so that longevity (if not immortality) may be assured to posterity in the New Age.

So far as we can judge by the meager information given above, however, the Death Ray described is as yet purely physical in nature, and acts directly upon the physical body, rather than the etheric.

Liquor and Womanhood

There are twice as many barmaids in the United States as there are coeds, asserts Dr. William W. Ayer, pastor of Manhattan's Calvary Baptist Church. "A godly, moral America," he says, "cannot be maintained if the young womanhood of the nation is to major in liquor and minor in education."—*Signs of the Times*, December 11, 1945.

The standard of a nation can well be estimated by the status of its women and certainly the position which women in general hold will not be elevated by placing them in charge of the selling of drinks in a barroom where many times they are obliged to contact all kinds of people in various stages of intoxication. Every child has the right to a cultured mother who is capable to direct its budding intellect during its tender formative years, and certainly the barroom is not designed to prepare any young woman for the sacred mission of motherhood. When the standard of womanhood is lowered in any nation, its people are preparing to get started on the path that leads to degeneration and eventual decay.

LET THERE BE PEACE

(*Continued from page* 53)

custom ourselves to this great change. The law of gravitation will be superseded by that of levitation, and people will develop within themselves the power to fly through the air in a body so rarefied that it will be propelled through space without the necessity of cumbersome external wings. An extension of sight will be developed which will make the thought of all people quite visible, and the color and form of these thoughts will reveal their true character. New sources of knowledge will be opened to man, the vastness of which will make all study most fascinating instead of being laborious as much of it is today. The term of life on earth will be considerably lengthened, for man will learn how best to live and take care of his vehicles, more of which he will learn about. Positive proof of the continuity of life will be discovered; and furthermore, a new race will develop which will know intuitively that only through the good of all can the good of each ever be perpetuated.

"Impossible!" you say. Yes, truly so to those who have not caught the vision, and for that reason, many who are living now will not be here to witness the great change; for only the adaptable will be able to adjust themselves to the new conditions. Well directed thought power is the next great energy that will come into manifestation, and it will be such a stupendous potency for good that it will sweep all else before it, and **Peace shall reign.**

READERS' QUESTIONS

• • •

Tone and Color in Heaven World

Question:

I do not understand what is meant when it is said that the Second Heaven is the world of Tone and the First Heaven the world of Color. Does this mean that objects in the First Heaven have color but that sound is not heard there, while sound is heard in the Second Heaven and not in the First?

Answer:

In speaking of the Second Heaven World, Max Heindel says: "When it is said that this is the world of tone, it must not be thought that there are no colors. Many people know that there is an intimate connection between color and tone; that when a certain note is struck, a certain color appears simultaneously. So it is in the Heaven World. Color and sound are both present, but tone is the originator of color; hence it is said that this (the Second Heaven) is particularly the world of tone and it is this tone that builds all forms in the physical world."

In the Second Heaven, Max Heindel writes, are found the archetypes of all created things, the patterns of the phenomenal world. However, the archetypes seen there are not *forms in space* such as we see here in the physical world. There *the form of physical matter is not seen.* The archetype has the appearance of a cavity, something like a plaster mold here in this world. The physical atoms, so to speak, "pour" into this "mold" to make the living form as we know it in our space-world.

In the color substance of the First Heaven the form built from the archetype first becomes visible, but only to the interior vision, not, of course, to the eyesight which takes in only physical (and to a degree, etheric) images. This First Heaven is the World of Color, but its colors are symbolic of feelings, emotions, and desires—they have a definite meaning.

Just as we have color and sound, as well as form, in our physical world, so there is sound in the First Heaven which accompanies the forms there; but the music of the First Heaven does not, actually, *originate* in that world, but in the higher or Second Heaven which is the true home of the "Music of the Spheres."

Significance of the Color Red

Question:

Is not the color red considered to be a significator of the lower nature when observed in the auras of human beings?

Answer:

Not necessarily; it is the admixture of black which shows the presence of hatred and of certain muddy browns which show the presence of avarice and selfishness. To the extent that black or brown vitiates the pure colors of the spiritual spectrum, those colors are significators of evil. In the case of red, there are many hues and tints. The scarlet color of temper is not necessarily evil. It is merely representative of a burst of psychic energy, and in an outburst of temper it bears the same rela-

tionship to that energy as lightning does to electricity—i.e. it is uncontrolled energy, which may, and frequently does, cause damage. To that extent we may call scarlet "evil." But the same energy controlled, and channeled into constructive endeavors, is not evil but good. Yet at the same time it is obviously true that when much scarlet is found in the human nature, there is sure to be a tendency to violence of temper, since few human beings today are able to control this Mars energy in the desire body. A clear, beautiful scarlet may, however, be the insignia of the martyr, who dies bravely for a good cause. To call such a spirit an "evil temper" is surely a short-sighted view of the case. "Righteous indignation" is an expression of the same scarlet energy.

The judgment or perception of what an aura conveys should be made rather on the translucence and purity of the whole than from the theoretical definitions of the moral qualities correlated to particular colors. A dull, murky aura, even if the hues are from the upper range of the spectrum—violet, purple, rose, blue—is not so much the evidence of a radiant personality as the bright, clear red or green of the lower nature if these scintillate and opalesce with life, and stretch far away from the body in strong contours.

EMBALMING

Question:

Does everyone who is embalmed after death always lose the record of the present life? Can a body be embalmed after being dead three and one-half days?

Has Mary the Mother of Jesus ever been reborn since then?

Have any of Christ's disciples or apostles been reincarnated?

Answer:

The time for the after-death retrospection varies with different individuals. When the life has been full of events, a longer time will be required for this retrospection and the consequent etching than when the life has had little action.

An elderly person who is ill for some time before passing on would very likely retrospect considerably, and would therefore not require the full three and one-half days for the usual after-death retrospection. Aside from such cases, however, we may safely say that the more of the three and one-half days immediately after death that the deceased is left undisturbed, the better. The part of the record that is not etched before the embalming, is lost. If the body is kept on ice during the three and one-half days, it may then be embalmed.

We have no definite infinite information given in the Western Wisdom Teachings concerning your last two questions.

PROPORTION OF VIRGIN SPIRITS INCARNATED

Question:

Since the last century and a half has witnessed the greatest increase in population in the history of the world (from 900 million to two billion), how can we reconcile that fact with the teaching of *The Rosicrucian Cosmo-Conception* that a fixed number of virgin spirits start out with a life wave, and life waves do not cross? Do the stragglers account for the apparent increase?

Answer:

It is stated in Max Heindel's writings that there were about sixty billion virgin spirits differentiated at the beginning of our septenary period of manifestation, six of which are incarnating from time to time on the earth. The number on earth at any particular time is regulated by the Lords of Destiny according to the laws of consequence and rebirth. The study of history in the light of these facts reveals interesting and corroborating evidence of the eternal working of the laws of God.

NUTRITION AND HEALTH

Dietetic Problems

By LILLIAN R. CARQUE, SC.D.
Educational Director, 928 S. Central Avenue, Glendale, 4, California

It would be foolish for a man to change an ordinary diet which for years had adequately nourished him, and take up a new method without due thought as to which would be best for serving his purpose. . . . The only safe way is to experiment and study the matter out first, using due discrimination.—*Max Heindel.*

SALAD vegetables interpret the simplicity and wholesomeness of Nature, and the conspicuously inviting ways in which they can be served tempt the most fastidious taste. They make possible, too, only a minimum of activity in the kitchen, and no loss of time, money, or anxiety resulting from avoidable dietetic indiscretions. Decidedly rich in organic mineral salts and vitamins, salad vegetables insure a pure blood stream, a clean intestinal tract, and furnish bulk and roughage in balanced proportions. Judiciously used, they are one of the best conservers of vital force, if properly blended with simple and hygienic salad dressings.

Harsh condiments should not enter into the preparation of vegetable salads, if one desires to derive full benefit from the continued and persistent consumption of raw foods. Either one or several of the following ingredients may be added in small quantities for flavoring and garnishing: lemon juice, lactic acid vinegar substitute, honey, raw sugar, grated horse-radish, garlic, minced onions, finely chopped leaves of mustard, sorrel, dandelion, parsley, or watercress. Superb indeed is mustard flavored seasoning prepared from the whole mustard seed; the oil as it occurs naturally *in its diffused form* in the whole milled mustard seed has not been found deleterious to health.

Be that as it may, it is nonetheless generally believed by vegetarians that man's anatomical structure and his physiological functions remained unchanged throughout the ages, for humanity's vital relationship with Nature's immutable laws is forever fixed! Militant vegetarians have repeatedly emphasized that the shorter intestinal tract of carnivorous animals permits of a more rapid disposition of the waste products of meat. They are firm in their conviction that human beings are equipped with long intestinal tracts, and hence man's anatomical structure and physiological functions are admirably adapted to the vegetarian-fruitarian dietary.

This is utterly at variance with the facts and findings of the science of morphology, ie., the science of structure and form and its effect upon the life expression. Has it eyer occurred to vegetarians that this is a world of absolute variables—that no two leaves nor two blades of grass are alike? Variations in the length of the intestinal tract are equally astonishing and should

be a subject entitled to grave consideration by vegetarians.

Incredible as it may seem, autopsy examinations have revealed such extremes as an intestinal tract ten feet in length, as compared with another forty feet long. It should be unmistakably evident that a person with an intestinal canal ten feet in length does not possess the same powers of intestinal expression as that enjoyed by one with an intestinal canal forty feet long. *Vegetables are not digested in the stomach but in the small intestine.*

It is idle to deny that it requires an intestinal tract of greater length and diameter to digest and assimilate huge quantities of vegetables, especially of the raw green leafy bulky varieties, than would be required to conclude the digestive process of meats and other proteins that are largely digested in the stomach itself. Intestinal digestion in the presence of a mechanically imperfect small intestinal tract must of necessity be incomplete and imperfect.

The fact remains that countless vegetarians are not natural vegetarians with long intestinal tracts. Morphological examinations have revealed that most vegetarians with large stomachs have a small intestinal tract that is below normal length or else deficient in intestinal diameter. A small intestine of normal length approximates some twenty-two feet. Any measurements of the small intestine showing below normal length are generally indicative of diminished digestive capacity in the small intestinal tract.

The carnal-mindedness of the race body has caused a reversal or retrogression to the anatomical structural tendencies of the animal kingdom, contrary opinions held by vegetarian nutritionists notwithstanding. Yet doctors and dietitians of vegetarian persuasion give little thought to these mechanical differences and the need for amended dietetic instructions, but base their dietary recommendations wholly on their zealousness to inaugurate a regime of clean, wholesome, moral foods.

The stomach of man does only one-fifth of the digestive work. While the chief role of the stomach is essentially protein digestion, this process is but three-fourths accomplished in that organ, requiring for its completion the powerful digestive pancreatic and intestinal juices present in the small intestinal tract. The digestion of proteins is achieved through the action of the gastric juice in the stomach. Their enzymes convert proteins (tissue-building elements) into peptone or proteose, an exceedingly soluble substance which passes readily into the blood.

The digestion of fat in the stomach is of slight importance as compared with that occurring in the small intestine. Fats cannot be properly saponified or prepared for absorption until they are first completely emulsified; and this emulsification or fat-digesting action is accomplished in the small intestine with the aid of the bile of the liver. The fat-digesting enzyme known as lipase, occurring in the pancreas, cooperates with the bile of the liver in breaking up the globules of fat into myriads of minute particles that mix freely with water and remain suspended in it like butter in new milk. This enzyme is discharged into the intestine through the same opening through which the bile enters.

The mouth and salivary glands are truly organs of digestion, for the digestion of starch commences in the mouth. Carbohydrates (starches and sugars) likewise pass out of the stomach most rapidly, bread and potatoes sometimes entering the small intestinal tract within ten minutes after eating. The sugar-splitting enzymes abounding in the pancreatic juices enjoy a role similar to that played by the saliva; they are capable of completing carbohydrate digestion by the conversion of starches and sugars into their ultimate carbohydrate, namely, into blood-soluble simple sugar or dextrose. Thus

the pancreatic juice in the small intestines digests starch, protein, and fat.

The small intestine is therefore the largest and most important of all the digestive organs; we have seen that all carbohydrates, vegetables, fats, and protein completion enjoy intestinal digestion. The pancreatic and intestinal juices complete the digestion of all foods, which are thus prepared for absorption and for subsequent changes. Absorption likewise occurs principally in the small intestine, practically no absorption of digested foods taking place from either the stomach or the colon; all unabsorbed remains are deposited in the large intestine or colon.

These disclosures do not suggest the advisability of taking three or four times more carbohydrates and vegetables than the system requires and can take care of, for there is a limit to the *quantity* and quality of digestive enzymes that the pancreas or any other organ of secretion can manufacture in the presence of a small lower abdominal cavity. Vigor of the digestive function is in direct ratio to the size and degree of development of the small intestine, as well as the availability of the digestive enzymes in the amount required.

The stomach of meat-eaters and vegetarians prone to gluttony is invariably large in the presence of an arrested structural development of the small intestinal tract. Most people so constituted are, as a rule, natural meat eaters, their large stomachs permitting more latitude in the use of protein foods. Those inclined towards vegetarianism, however, must exercise discrimination there, too, as vegetable protein molecules require a special *intestinal* ferment (enzyme) for their digestion, which only the intestines can supply, the process being carried on very largely in the small intestinal tract.

Nor is it necessary for vegetarians, where a morphological examination reveals a short intestinal tract, to abandon their vegetarian diet. Recommendation is therefore made that fresh vegetables be partaken of in more limited quantities at meal time; and that the deficiency be made up in fracturated and dehydrated vegetables in the form of broths, spreads, salad sprinkle, hygienic seasonings, a body to soups, and for countless other culinary needs. Freshly made and properly prepared liquefied fruits and vegetables are likewise permissible between meals, as is also a special whole wheat milk made from a ready-to-eat wheat processed without oxidation and milled to a pulverized consistency. The latter will serve as an admirable substitute for an in-between-meal dehydrated vegetable broth.

Vegetarians must also restrict protein and other bulky cooked vegetable intake at any one time, and if necessary consume such foods more frequently. This compensates for our recommended diminished intake of foods at meal time, and obviates the need of taxing and overcrowding the small intestinal tract beyond its meager physiological capacity to cope with the herculean task of digestion, absorption, and intestinal completion of more copious single meals.

Otherwise constipation of a stubborn character is the likely consequence of defective intestinal capacity, imperfect intestinal digestion and absorption and an inappropriate diet, all of which are aggravated by an overdeveloped nervous system characteristic of most spiritually-developed vegetarians. The bowels must be kept open, and the diet altered to conform to structural tendencies and capacities.

But you may ask: "How can I tell whether I have a large stomach in the presence of a small intestinal tract?" Morphological findings will reveal it and provide the correct diet in either case. For positive or full health can exist only in a body that permits normal expression of any offending organ, showing excessive or deficient form or

(*Continued on page* 94)



Inviting Health

ARE we inviting health? This is a question we shall find well worth considering if we are not expressing the radiant well-being we should like to express.

To possess health, we must definitely *invite* it, and create the conditions which encourage a desired guest to remain. To put it simply, we must endeavor to learn and obey the laws which govern well-being. This applies to each of the bodies which make up composite man. The condition of each body reacts on the others, and what affects one will in time affect the others.

For physical health, the invitation obviously embodies such habits as eating sensibly, exercising sufficiently, sleeping enough, and otherwise cooperating with the laws operating on the physical plane. For emotional health, cultivation of a calm, serene attitude is essential. Material science, as well as occult science, has proved that a fit of anger poisons the body, and all emotional upsets have a similar effect.

For mental health—perhaps the most important of all, since the mind should direct the other bodies—the invitation embodies the use of the will in thinking only positive, constructive thoughts. Thoughts may be used to build a barrier to life-giving agencies, or they may be used to establish a permanent invitation to health. To think kindly, tolerantly, unselfishly, and lovingly, is to invite health-building forces so powerful that only health *can* result. Let us *invite* health!

* * *

Visible Helpers are just as necessary as Invisible Helpers, and our friends and patients may share in a high privilege, as well as add much to the power of liberated healing force, by joining us in prayer for the sick. Our Healing Service is held every evening in the Healing Temple at 6:30, and in the Pro-Ecclesia at 4:45 P.M. when the Moon is in a cardinal sign on the following dates:

January ..... 2— 9—15—22—29
February ..... 5—12—18—26
March ..... 4—11—18—25

Relax, close your eyes, and make a mental picture of the pure white rose in the center of the Rosicrucian Emblem on the west wall of our Pro-Ecclesia, and concentrate on *Divine Love and Healing*.

* * *

PATIENTS' LETTERS

Nebraska, October 16, 1945.

The Rosicrucian Fellowship,
Dear Friends:

The doctor came on Monday following the day I mailed my letter to you requesting prayers for my mother, and he said that a miracle had taken place. My mother had recovered almost entirely, and is now up and doing her own work. She does tire easily and has to rest a bit, but the doctor says this is to be expected as her trouble had been coming on for years.

ROSICRUCIAN BOOKS

On the Philosophy

The Rosicrucian Cosmo-Conception ..	$2.00
Paper Bound 4 for $2.00; single copies	.75
The Rosicrucian Mysteries	1.50
The Web of Destiny	1.50
Mysteries of the Great Operas	1.50
Ancient and Modern Initiation	1.50
Gleanings of a Mystic	1.50
Letters to Students	2.00
Teachings of an Initiate	1.50
Rosicrucian Philosophy in Questions and Answers	2.00
Occult Principles of Health and Healing	1.50
Freemasonry and Catholicism	1.00
In the Land of the Living Dead	1.00
The Rosicrucian Christianity Lectures	2.00

On Astrology

Message of the Stars	2.50
Astro-Diagnosis	2.50
Simplified Scientific Astrology	1.50
Astrology and the Ductless Glands ..	.25
Tables of Houses (3), each	.50
The three cloth-bound in one vol. ...	1.50
Simplified Scientific Ephemerides From 1857—each year	.25
Ephemerides, bound (20 years)	5.00
Astrological Charts, small 5; large ..	.25
Horoscope Data Sheets, 1 doz. ..... (8½x11 in., printed both sides)	.15

Booklets

Mystical Interpretation of Christmas .	.25
Mystical Interpretation of Easter ...	.25
Mystery of the Ductless Glands	.25
Nature Spirits and Nature Forces ..	.25
How Shall We Know Christ?	.15
Rosicrucian Child Training	.25
Christ or Buddha?	.20
Evolution	.10
Earthbound	.10
Salads and Vegetarian Menus	.25

ABOVE PRICES INCLUDE POSTAGE

Catalog of Publications sent on request.

Write for list of our books published in foreign languages.

Discount to Dealers

The Rosicrucian Fellowship

Oceanside, California, U.S.A.

We are deeply grateful for what you folks have done for her, and will continue to do as you say.

—*Mrs. R.E.H.*

California, October 24, 1945.
The Rosicrucian Fellowship,
Oceanside, California.
Dear Friends:

I am very happy to report that I am feeling much better now, and I think I can do a great deal for myself, knowing that I receive the necessary help. Other members of my family have been helped, too, although they are not aware of the invisible source of power and love and cannot account for their change of attitude in general.

Words cannot express my deep gratitude for the many months of care you have given me—for the blessings and the spiritual uplift. I am extremely grateful and thank you with all my heart.

—*E.D.*

New Mexico, October 1, 1945.
The Rosicrucian Fellowship,
Dear Helpers:

I feel more satisfied and happier than I've been since I was a kid, and I praise you folks for my good health and happiness. May God bless each and every one of you.

—*D.M.C.*

Trinidad, B. W. I., October 24, 1945.
The Rosicrucian Fellowship,
Dear Invisible Helpers:

I do not know how to thank you for the many benefits I have received through your prayers. The difficulties which I once thought impossible to overcome are now only shadows, and what is more wonderful, I face my diffculties now with calmness and poise.

I am feeling better and better, but please retain my name on your healing list.

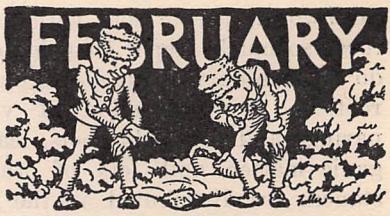
— *R.J.P.*

Are You Seeking Health?

If so, you may solicit the aid of the Invisible Helpers who, under the instruction of the Elder Brothers of the Rosicrucian Order, work on the body of the patient while he is asleep. Contact is made through application to the Healing Department, and maintained by a weekly report. Suggestions on diet, exercise, etc. in harmony with the work of the Invisible Helpers are given to the patient. This Department is supported by free-will offerings. Address,

THE ROSICRUCIAN FELLOWSHIP
Oceanside, California, U.S.A.

Children's Department



Little Oliver Earthworm

By Mrs. Eugene T. McCoy

(Chapter Two)

"HOW does it happen we have human names?" little Oliver inquired of Peter.

The two had begun their expedition toward the upper earth and air. Oliver had found out during the afternoon that all the earthworms with whom he had become acquainted had human names.

"It is perfectly natural that we call ourselves after our own gods and overseers." Peter's tone implied that Oliver should have figured this out for himself. Peter was willing to help in case of necessity, but he had little patience with laziness. He went on, while little Oliver resolved not to ask about the obvious again. "We use their names as they are, picking out the sounds which vibrate to express our individuality. For instance, I am Peter, the faithful. You, as Oliver, indicate a thirst for and the power to obtain knowledge. Ah, yonder you see Mary. Mary is the loveliest of all feminine names. It is delightful, tender, affectionate, and covers one like a handful of soft, screened leafmold. Mary is one of my best friends. Come, I will present you."

Mary had such a gentle attraction that Oliver found himself drawing quite close to this dainty earthworm.

"Peter, Peter, you've no idea what I saw today," Mary told Peter after a cordial welcome to Oliver.

"What?" Peter asked politely, not as if he really wanted to know. Mary bored Peter sometimes by discovering something he already knew about.

"A great activity is going on behind the lath house, over by the swimming pool. Trout spawn were put into the water, and many lugs were filled with rich soil, peat moss, and manure, burlap lining the bottom, exactly as is done when getting ready to raise earthworms. Do you think we shall be moved, Peter?"

"Nicodemus, the Manx cat, told me that Tom, our lady's mate, is preparing the pool to raise fish. As you supposed, they will raise earthworms, also, as food for the fish. Nicodemus was anticipating fresh fish to eat. Cats can catch fish with their claws," replied Peter.

Mary was horrified. "Raise earthworms to feed fish? Peter, let's run away!"

"They won't use any of us, Mary," Peter tried to comfort her. Oliver was perturbed, but he said nothing.

"But they will be earthworms," insisted Mary, "and I think it is dreadful. I gladly cultivate flowers, vegetables, shrubs, and trees, even aside from my personal pleasure in bringing

health to growing things, for humans have fed and cared for us well. We earthworms aerate soil with our burrows, so much deeper than humans can do or dare do without damaging feeder rootlets. Our digestion of vegetable parings and tops, old roots, leaves, organic matter, and lots of other substances are distributed in the form of castings direct to the root of plants. It would take a long time for this material to become available for plant food without us. Can't humans be satisfied?" Mary demanded indignantly.

Little Oliver did not know what to make of this affair. He rather agreed with Mary. Peter attemtped to put Mary straight.

"That may be, Mary. What you do not take into account, though, is that we must serve our gods in the way they require. It may be continuous, pleasant labor; it may be by processes of nature into which we, as earthworms, fit as necessary parts in evolution; or we may have to give up our houses to assist in the building or rebuilding of other houses or bodies higher than we are. The important thing to remember is to *perform well* so that we can respect ourselves and rejoice in high achievement."

Mary did not answer. It must be correct, for Peter was so wise, but until she felt sure, she would make no comment and ask no unintelligent questions. She burrowed, silently, for a few moments, then changed the subject.

"A new god came into the lath house early this morning, very early for humans," Mary began. Oliver thought Mary rude, but Peter knew Mary. "It walked on hands as well as feet, and had hair all over its body. It made a horrible noise. Jarred me so. What do you think?"

"That was a dog," Peter replied. "The gardener who helps our lady brings him. He is called Boss because he is so capable, and besides managing the whole place when he is here, he guards it well. He is a great Dane, and in dogs, this is considered as noble a breed as we are in the worm family."

Aside to little Oliver, Mary whispered, "Isn't Peter amazing? He knows just about everything!"

Little Oliver could only nod. He was impressed no end and felt deeply grateful to be allowed in such company. He kept quiet, fearing Peter might remember his presence and discontinue this stimulating conversation before a small earthworm who shouldn't be able to understand, but who did.

Peter sensed little Oliver's tribute and his humility. A flash passed between the two. As little Annie Rooney would say, "Little Oliver felt glad all over."

"We are going up now," Peter turned to Mary. " Want to come?"

"If you will help me first for a moment. I planned to go over to the Tahoka daisy bed outside the lath house and cultivate roots," said Mary.

"Oh, sure, we'll go. It is a long journey for Oliver, but we needn't hurry, and these daisies are happy and undemanding neighbors," agreed Peter. To Oliver he added, "It is not usual for our breed of earthworms to travel. Mary and I have the wanderlust."

All three burrowed silently, little Oliver manfully keeping up with Mary and Peter. They passed a newly planted seed, a timid little thing. Its outer garment was cracked and a little root was visible. Little Oliver felt it needed a friend just as he had when he was first born.

"Put out your foot. I'll show you where to place it," he graciously offered. The poppy obeyed. Oliver guided the tiny thing expertly. The little plant thanked him kindly and invited Oliver to visit soon when he was not in a hurry. Oliver agreed readily. He was pleased to have so soon acquired a friend among the plants. One of his earthworm relatives had told him the plants gave earthworms much valuable information about the upper world since they are awake all day and see things that cannot be perceived at night.

"Come, Oliver," urged Mary. "It is growing late and we have not yet cared for the daisies. It is nice of you to be so kind, but this job belongs to fairies and gnomes. They do not encourage much interference from us."

A firm root grasped little Oliver around the middle and a plant voice boomed, "What have we here?"

"Oh," chimed another, a tinkling voice, "It's a baby earthworm, and what a cunning one. Mary, is he yours?"

"No," Mary rubbed against little Oliver tenderly, "though I can claim a first interest in him. He is Peter's child. There is none among my children who can compare with this one. Peter has a prodigy."

Little Oliver heard only the one statement, "He is Peter's child." A degree of ecstasy gripped him until he wondered if his little body could survive. "Peter's child." He, Oliver, belonged to the grand and wonderful Peter! Somehow, he had known it all along.

Mary, Peter, and Oliver then turned to their job of in and out and up and down, nibbling and aerating the soil about the roots of the Tahoka daisy plants. A play of fun and conversation made the work a delightful visit with the daisies. Time went on until night came. The daisies were contrite.

"How dreadful, dear Earthworms, the sun is gone and you will miss your feast tonight. The lady of the garden does not put any food here. She thinks you are always in the begonia bed. We are so sorry. It is all our fault, playing and forgetting to notice the time."

"Think nothing of it," soothed Peter. "We are full of leafmold and organic matter. This will do very well for the present. We will come up to the air here for tonight and go home tomorrow for fresh vegetables. Oliver is tired. Better that he journey no more without a rest. It will be interesting to find out what goes on here at night. Mary, Oliver, shall we go up?"

Mary and Oliver were thrilled at the prospect of a new adventure, but just then a rumbling noise became noticeable. The earth shook. The three earthworms had barely poked their heads above earth when it happened.

Peter chuckled and replied, "That is Boss digging a hole to bury a bone he is putting by for another day."

"Is he near here? Will he harm us?" timidly asked Oliver.

"No, it is not likely," Peter assured them, for he saw Mary and Oliver were anxious. "Boss has been taught never to dig in the flower beds or anywhere flowers, shrubs, or trees are growing. He would protect us if he understood about us and found us in any danger."

"Have we enemies?" questioned Oliver.

"Yes, we have," answered Peter, "and I shall try to keep you warned. It is comparatively easy when one knows the signs. Our most dangerous one is the ant, because it eats our food. Ants like sugar and fat, which of course we must have, so when the ants move in we are out of luck. Our lady of the garden watches carefully, and has the gardener place poisons to entice them."

"Don't earthworms eat the poison?" queried little Oliver.

"Yes, if placed on the earth near enough, but the lady puts it in a container which ants will climb into. We do not leave the earth, so are safe."

"Tell Oliver about birds, Peter," Mary advised.

"Birds rise very early and watch for us," began Peter. "They will eat us, and are so quick we earthworms haven't a chance. Make it a habit to leave air before dawn, for even should you be under leaves the early bird will scratch you out. In the lath house, where we live most of the time, birds rarely come, for they fear humans. However, it is safest to be in the earth way down when light arrives."

"I will" readily agreed little Oliver.

(To be continued)

MT. ECCLESIA NEWS

IT has been with deep satisfaction that we have witnessed during past months a gradual increase in the volume of mail coming to Headquarters from foreign countries, due to the lifting of restrictions occasioned by the recent war. Throughout the years of the war there was an increase in the demand for our books and literature in this country, happy evidence of a general awakening to things spiritual. However, communication with those outside this continent was of course greatly impeded, with a corresponding decrease in the amount of books and literature sent out. Now we are happy indeed to be receiving a growing number of letters and book orders from friends, new and old, in Europe, Australia, Africa, and other distant lands. We eagerly anticipate an early return to the former condition of easy and rapid communication and transportation so that the blessed work of sharing the Teachings with seeking souls all over the world may be carried forward to the greatest extent possible.

Among the friends who have given and continue to give unstintingly of their time and means in spreading the inspiring message contained in the Rosicrucian Philosophy, there is one who surely deserves special mention. This zealous worker (whose name we withhold in deference to his modesty) has over a period of about ten years spent much time and given generously of his "earthly treasure" in placing the *Cosmo* in libraries. During the past few months he has sent in two orders, one for two hundred and fifty-two and another for one hundred and fifty-seven copies of the *Cosmo,* to be mailed to as many libraries in colleges, seminaries, and high schools. (Even in a rush season we take particular pleasure in filling these orders!) Such letters as the following from a director of a college library indicate the progressive trend of the times:

Dear Mr. B.:

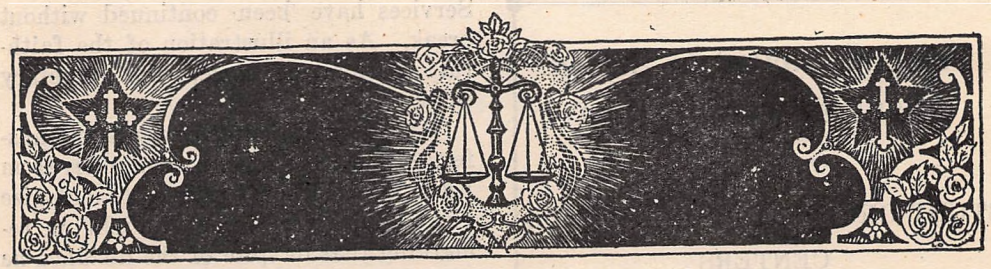
I was most interested in your recent card which asked us whether or not we have in our library the book entitled *The Rosicrucian Cosmo-Conception* by Max Heindel. We do not have this book, and we should be extremely happy to own a copy of it.

Personally, I have been interested in the Rosicrucians for many years. In studying the literature of Alexander Pope, I noted the influence of the Rosicrucian beliefs in *The Rape of the Lock,* and some years ago while at the University of Chicago, I made a special research on the Rosicrucian beliefs.

I should be most happy if you would present our library with any other books, pamphlets, booklets, monographs, or dissertations connected directly or indirectly with the Rosicrucians. Each year in my sopohomore class I have attempted to say something about the Rosicrucians in studying about the eighteenth century, but at all times I have felt frightfully embarrassed because of the dearth of material in our college library.

To date two thousand eight hundred and fifteen copies of the *Cosmo* have been placed in libraries by this untiring worker "in His vineyard," and there is no way of measuring the possible number of seekers after truth who have found the answers to their problems through contacting the *Cosmo* in these libraries. Our deepest appreciation goes out to this friend in his blessed labor of love.

At this writing (December 20th,) our stately star pine Christmas Tree in front of the Main Office is agleam with its multicolored electric lights, and preparations are being made for the usual Christmas festivities at Mt. Ecclesia. They include an entertainment in the dining hall at 8 P.M. on Christmas Eve., a Service in the Pro-Ecclesia at 10:45 P.M., the Midnight Service for Probationers in the Temple, and the Christmas Day Service at 11 A.M.



Center and Study Group Activities

Of The Rosicrucian Fellowship

"He prayeth best who lovest best
All things, both great and small."
—Coleridge.

THESE simple, well-known lines actually contain a profound truth. He who is able to pray effectively is one who loves wholeheartedly—in the manner that Christ Jesus taught us to love. He whose life is motivated by spiritual love, lives a constant prayer.

Praise and adoration (a high expression of love) of the Creator of "all things, both great and small," open the well-springs of our hearts, and put us in a "favorable position to the law of attraction, a receptive state where we may receive a new downpouring of the Spirit of Love and Light."

Perhaps the most soul-satisfying incentive to prayer is the assurance that there is no limitation to the power of the spirit. Only by entertaining this assurance can we pray properly, for only then can we have the *complete faith* essential to accomplishment in prayer. This faith widens our vision, which in turn brings more comprehensive living. We see in terms of the *whole,* unselfishly, and can pray in the spirit of "Thy will, not mine, be done" for the good of *all.*

Consecrated prayer groups today are helping definitely to turn the tide of human affairs into righteous channels. We urge our Study Groups and Centers to persist wholeheartedly in this field of their spiritual endeavors.

"Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you."

New York City

In addition to the regular classes and Services, this Group, which meets at 266 West 73rd St., includes among its activities a very practical means of serving in a material way—a "sewing circle." A recent Center Bulletin contains the following invitation:

"Friends interested in helping with our baby project will be most welcome to our sewing circle. We shall gladly supply the wool if you prefer to knit or crochet sacques, caps, and bootees. These baby clothes are made for the poor. We shall welcome odds and ends of materials and men's worn shirts that can be converted into garments for the tiny tots 2-4 years old."

The secretary adds on her report: "Also, we are going to have the members and friends bring groceries so that we will be able to make up a box to give to some needy family for Christmas."

Kaduna, Nigeria, Africa

In a yearly report from this distant Group, comes the assurance that although the attendance has been considerably interfered with by the frequent moving of students who were in Government service, the classes and

You Are Invited to Attend

SERVICES AND CLASSES

OF THESE

STUDY GROUPS AND CHARTERED CENTERS

Ann Arbor, Mich.—Telephone No. 21507
Calgary, Alta., Can.—108 14th Ave W.
Calgary, Alta., Can.—1536 15th Ave. W.
Chicago, Ill.—Room 719, Ashland Bldg., 155 N. Clark St.
Cleveland, Ohio.—Carnegie Hall, 1220 Huron Road, Room 916.
Denver, Colo.—4515 Irving St.—P.O. Box 3.
Detroit, Michigan—5093 Audubon.
Grass Valley, Calif.—Off Byrens' Drive.
Indianapolis, Ind.—38 N. Pennsylvania St., Room 411.
Kansas City, Mo.—2734 Prospect.
Long Beach, Calif.—361 E. First St.
Los Angeles, Calif.—248 South New Hampshire St.
Los Angeles, Calif.—2404 W. 7th St.
Los Angeles, Calif.—511 N. Eastern Ave. (Spanish Group)
Kansas City, Mo.—4021 Troost Avenue, Phone Wabash 8192.
Miami, Fla.—41 N. W. 2nd St.
Minneapolis, Minn.—1605 West Lake St.
Montreal, Que., Canada.—9650 Blvd. Lajeunesse.
New York, 23, N. Y.—266 West 73rd St.
Omaha, Neb.—301 N. 31st St.
Reading, Pa.—Staufer Bldg., 6th and Franklin Sts.
Rochester, N. Y.—307 Burke Bldg.
Seattle, Wash.—3012 Arcade Bldg.
Seattle, 4, Wash.—1213 First Ave.
Schenectady, N. Y.—13 Union St.
St. Paul, Minn.—318 Midland Trust Bldg.
Toronto, Ont., Canada.—Secy's address: 163 Glenholme Ave.,
West Hill, Ont., Canada.—Next to Bowling Green.
Vancouver, B. C.—Rm. 112, Williams Bldg., Cor. Granville and Hastings Sts.

The Rosicrucian Fellowship World Headquarters

OCEANSIDE, CALIFORNIA, U.S.A.

Services have been continued without break. As an illustration of the faithful attitude of some, the secretary writes:

"Our former secretary was also transferred to a place some sixteen miles from Kaduna. Without trying to eulogize him, I take very great delight in remarking that in spite of the distance he would always trek (usually in most inclement weather) the distance to join us in our classes and not infrequently in the Sunday Service. This gesture was most commendable and shall ever remain green in our memory. He has left footprints on the sands of time which we hope to trave one and all."

He closes with these fitting lines:

"In concluding my report, I have to thank you all (both here and abroad) who have so kindly contributed to the progress of this Group during this year now ended. We hope that through the Father's multiplication of the good which we all are striving to do, the time is steadily drawing nearer when the mission of this great Organization, The Rosicrucian Fellowship, will be fulfilled, and peace, harmony, and love, shall pervade the whole world."

DIETETIC PROBLEMS

(*Continued from page* 86)

function, if indeed such normal expression can be achieved; or a trained morphologist must direct in the compensating factors that will overcome the indicated excesses or deficiencies, as well as in those that will counteract any retrograde tendencies.

N. B.—Dr. Lillian R. Carque, Sc. D. has established her own direct-to-consumer business, in order to provide her appreciative reader audiences in the various national periodicals with Trustworthy, Natural Foods, packed fresh to order at modest prices. She will be delighted to hear from her many Rosicrucian Magazine friends at her new headquarters: 938 So. Central Ave., Glendale, 4, California.

THE STORY OF A REFUGEE

(*Continued from page* 66)

itself to take over in Winnipeg the practice of a general practitioner who was retiring.

"My mother stayed in Toronto, but as often as possible I paid her visits. One week ago I received a letter from her. She usually wrote long and detailed letters, but this one was noteworthy for its shortness. It contained only two sentences: 'I am expecting you next Sunday. The moment I spoke about years ago is drawing near!

Mother.'

"When I saw her on Sunday I couldn't perceive any change. Maybe she was a little calmer than usual, but her health seemed excellent. Yet I had known her too long, and I myself was too well convinced of the reality of her knowledge to doubt the truth of her words. Just as she had said: on Tuesday morning at about nine o'clock she left us. We three children were at her bedside. We quietly talked together, then suddenly she turned away waving her hand to someone we couldn't see, and spoke with joy and determination: 'I am coming!' And then she turned her dear face once more to us, and said, 'God bless you all, my children! Goodbye, we shall meet again!' Those were her last words."

Peter ceased, and the clerygman who had listened to the tale without interrupting, said thoughtfully:

"That is a remarkable story. Mrs. Mary was indeed a great soul!"

But Peter answerd in a low tone, in reality speaking more to himself:

"Yes, she *is* a great soul!"

[THE END]

"O guard thy roving thoughts with jealous care, for speech is but the dial-plate of thought; and every fool reads plainly in thy words what is the hour of thy thought."—*Tennyson.*

Groups in Other Countries

AFRICA

Kumasi, G. C.—Ben T. Vormawah, Box 69.
Kaduna, Nigeria.—c|o R. C. Mustafa.
Lagos, Nigeria.—P. O. Box 202.
Obuasi, G. C.—P. O. Box 43.
Sekondi, G. C.—P. O. Box 224.
Takoradi, G. C.—c|o E. Oben Torkonoo.

ARGENTINA

Buenos Aires—Carabobo 836
Buenos Aires—San Nicolas 267.
Rosario—Calle Santa Fe, N. 2450.
Rosario—Pueyrredon 1431.

AUSTRALIA

Sydney, N.S.W.—2 Cronulla St., Carlton.

BELGIUM

Brussels—74 rue Stevens Delannoy.

BRAZIL

Porto Alegre.—Rio Grande del Sur, Rua Santa Ana 303.
Rio de Janeiro.—Flamengo Rua Senador, Correa 62, Apto. 301.
Rio de Janeiro—Rua Costa Bastos, 74. Sta. Teresa.
Sao Paulo.—Rua 24 de Maio, 534° Andar.
Sao Paulo.—Caixa Postel 2994.
Sao Paulo.—Caixa 3551.
Sao Paulo.—Rua Sena Madureira 472.

BRITISH GUIANA

Georgetown.—69 Brickdam.

CHILE

Antofagasta.—Casilla 365.
Santiago.—Calle Dominica 25.
Valparaiso.—Casilla No. 3100.
Viña del Mar.—Arlegui 1124.

CUBA

Havana.—San Francisco 473, Vibora.

ENGLAND

Liverpool.—71 Upper Huskisson St. Telephone, Heswall, 304.
London.—39 Cleveland Sq., Bayswater W. 2.

MEXICO

Guadalajara.—Jalisco, San Luis Potosi 112.
Mérida, Yu.—Calla 41 No. 496.
Mexico City.—Apdo No. 1680.
Mexico City.—San Luis 192-B.

NEW ZEALAND

Auckland.—3 City Rd., Auckland C. 1.
Christchurch.—4 Holland St. Avonside.

PARAGUAY

Asunción.—Louis Alberto de Herrera, Republica Francesa.
Asunción.—Garibaldi 118.

PORTUGAL

Lisbon.—Sr. Francisco Marquez Rodriguez, Rua Alves Correia 39-1°.
Lisbon.—Villa Nova de Gaia, Aven. da Republica No. 1222.

URUGUAY

Montevideo.—Galicia, 2133.

Dealers Carrying The Rosicrucian Fellowship Publications

All Rosicrucian Fellowship Centers also carry Fellowship Publications.

Akron, Ohio.—Burt G. Smith, 612 Metropolitan Bldg.
Atlanta, Ga.—Kimsey's Book Shop, 129 Carnegie Way, N.W.
Baltimore, Md.—The Remington-Putnam Book Co., 347 N. Charles St.
Bellingham, Wash.—W. C. Orrill, 1237 State St.
Boston, Mass.—Metaphysical Club, 25 Huntington Ave.
Buenos Aires, Argentine.—Nicholas B. Kier, Talcahuano, 1075.
Calgary, Alta., Canada.—J. J. Gamache, 1002 1st St. W.
Capetown, South Africa.—Utting & Fairbrother, Ltd., 129 Longmarket St.
Chicago, Ill.—Brentano's, 29 S. Wabash Ave.
Fellowship Book Supply, 326 S. Campbell Ave.
D. G. Nelson, 619 N. State St.
Ralph H. Creasy, 32 North State St. Room 1510. Office hours 9 A.M. to 9 P.M.
Cincinnati, Ohio.—John G. Kidd & Son, Inc., 19 East 4th St.
Fountain News Shop, 426 Walnut St.
Cleveland, Ohio.—The Burrows Bros. Co., 633 Euclid Avenue.
Colombo, Ceylon.—Frewin & Co., 40, Baillie St., Fort.
Columbus, Ohio.—McClelland & Co., 100 N. High St.
Dallas, Texas.—Schmalzried Book Shop. 1023 Main St.
Detroit, Mich.—A. E. Arbuckle, 9333 Carleton Ave.
Temple of Light.—140 Edison Ave.
Grand Rapids, Mich.—Raymer's Book Store, 5 North Division St.
Heswall, Ches., England.—Miss Sheila Bower, The Sun Dial.
Kansas City, Kans.—Astro Science Pub. Co., 723 Highland Ave.
Kansas City, Mo.—T. O. Cramer Book Store, 1321 Grand Ave.
Kansas City, Mo.—Dr. B. Alta King, 4021 Troost. (Tel. Westport 2241).
London, E. C. 4, England.—L. N. Fowler & Co., Ltd., 29 Ludgate Hill.
Margaret Grant, 35 Cranley Gardens, S. W. 7.
Los Angeles, Calif.—The Church of Light, 2337 Coral St.
First Temple & College of Astrology, 733 S. Burlington Ave.
Philosophical Research Society, 3341 Griffith Park Blvd.
The Stellar Ministry, 620 S. Virgil Ave.
Florence I. Virden, 4544 Ben Ave., North Hollywood.
Chas. H. Wolfram, 11514 S. Broadway.
Manila, P. I.—H. F. Tibayan, Records Division, Bureau of Posts.
Minneapolis, Minn.—Powers Mercantile Co.
Milwaukee, Wis.—Astrological Study Studio 922 N. 27th St.
Des Forges & Co., 427 E. Wisconsin Ave.
New York, N.Y.—The Baker & Taylor Co., 55 5th Ave.
Brentano's, 1 West 47th St.
Doubleday Doran Book Shops, 244 Madison St.
The Gateway, 30 East 60th St.
Harmony Book Shop, 112 W. 49th St.
Macoy Pub. & Masonic Supply Co., 35 W. 32nd St.
Oakland, Calif.—The Holmes Book Co., 274 14th St.
Institute of Discernment, I.O.O.F. Hall, 11th & Franklin.
Philadelphia, Pa.—Archway Book Store, 47 N. 9th St.
Leary, Stuart Co., 9 S. 9th St.
John Wanamaker.
Portland, Maine.—Loring, Short & Harmon.
Portland, Ore.—Hyland's Old Book Store, 913 S. W. 4th Ave.
Reading, Pa.—Chas. M. Stein, 460 S. 3rd St.
Rochester, N. Y.—Clinton Book Shop, 103 Clinton Avenue S.
Salt Lake City, Utah.—Sheppard Book Co., 408 S. State St.
Wilson's Book Exchange, 113 East 2nd South St.
San Diego, Calif.—Alcove Book Shop, 816 Broadway.
San Francisco, Calif.—Metaphysical Library & Book Shop, 177 Post St.
Metaphysical Town-Hall Library, 435 Powell St.
San Francisco News Co., 657 Howard.
San Jose, Calif.—Metaphysical Center, 80 E. San Fernando.
Santa Barbara, Calif.—Lewis Distributing Co., 705 W. Micheltorena St.
Copeland Book Shop, 1124 State St.
Santa Monica, Calif.—Diane Van, 613 Santa Monica Blvd.
Seattle, Wash.—The Aquarian Age Studio, Rm. 611, 1305 3rd Ave.
The Bookmart, 622 Pike St.
Raymer's Old Book Store, 905 3rd Ave.
Spokane, Wash.—Clark's Old Book Store, 831 Main Ave.
St. Louis, Mo.—Doubleday, Doran Book Shops, 310 N. 8th St.
St. Paul, Minn.—St. Paul Book & Sta. Co., 55 E. 6th St.
St. Petersburg, Fla.—K-B Printing Co., 550 Central Ave.
Sydney, Australia.—Dymock's Book Arcade Ltd., 424-426 George St.
Syracuse, N. Y.—Florence M. Simon, 547 Delaware St.
Tacoma, Wash.—C. A. Thorell, 708 St. Helens Ave.
Tampa, Fla.—E. M. Holder, 1002 Horatio.
Washington, D. C.—Henry Austin, 909 Ridge Road, S. E.
Oriental Esoteric Library, 3217 Connecticut Ave. N. W.
West Hartford, Conn.—The Case Book Shops, 16 La Salle Road.



Lucifer, the Rebel Angel
Hiram Abiff and King Solomon
Samael and Eve

The Mystic Truth of These Legends Revealed in

Freemasonry and Catholicism

By MAX HEINDEL

TWO POWERFUL SYSTEMS—Church and State for long ages have been ranged against each other, neither understanding the reason for their blind antagonism.

WHEN THESE FORCES UNITE, the New Galilee will be here.

Beautifully bound, $1.00 Prepaid

—THE—

Message of the Stars

BY MAX HEINDEL AND AUGUSTA FOSS HEINDEL

A POPULAR AUTHORITY ON:

Spiritual Astrology

Evolution as shown in the Zodiac

Reading the Horoscope

Mundane Houses. Influence of the 12 Signs When Rising. Intrinsic Nature of the Planets

Medical Astrology

36 Example Horoscopes with Diagnostic Instructions. Pathogenic Effects of Signs and Planets

Bound in Green Cloth and Stamped in Red and Gold

728 Pages Prepaid, $2.50

THE ROSICRUCIAN FELLOWSHIP

OCEANSIDE, CALIFORNIA, U.S.A.

EPHEMERIS FOR 1946

—Year of Readjustment and Reconstruction!

Each Ephemeris Contains

1.—LONGITUDE—LATITUDE—DECLINATION of the Planets for every day of the Year.

2.—Time of SUN'S entrance into each Sign.
Time of MOON'S entrance into each Sign.

3.—DAILY ASPECTARIAN—Complete tabulation of Aspects, with precise time (hour and minute) when one planet culminates an aspect to another.

4.—MONTHLY POSITION and DECLINATION OF PLUTO.

PHENOMENA—There will be SIX eclipses in 1946, four of the SUN and two of the MOON.

LEARN TO WORK IN HARMONY WITH NATURE'S ESTABLISHED RHYTHMS!

Price 25c—Prepaid

SIMPLIFIED SCIENTIFIC

ASTROLOGY

By MAX HEINDEL

Complete, simple instructions for setting up your own natal chart. *Your horoscope is the key to your soul and your destiny*—study your chart and you will have a better understanding of your complex nature.

Learn to work with the Laws that govern your life; help others (as well as yourself) in difficult times of crisis.

Signs and Houses — Table of Logarithms

Tables of Planetary Hours, showing the planetary ruler of each hour of the day.

198 pages — cloth bound — $1.50 prepaid

* * *

THE ROSICRUCIAN FELLOWSHIP

Oceanside, California, U.S.A.